# THE HOLY TABLE, NAME & THING,

## MORE ANCIENTLY, properly, and literally uſed under the New Teſtament, then that of an ALTAR:

Written long ago by a Miniſter in *Lincolnſhire*, in anſwer to D. COAL, a *judicious Divine* of Q. MARIES dayes.

*Illa Sacramenti donatrix Menſa.* ——
Aurel. Prudent. in Periſteph.
Hymno 11.

Printed for the Dioceſe of *Lincoln*.
1637.

I Have read and thorowly perused a Booke, called *The Holy Table, Name, and Thing*, &c. written by some Minister of this Diocesse. And doe conceive it to be most Orthodox in *Doctrine*, and consonant in *Discipline*, to the Church of *England*: And to set forth the Kings Power and *Rights*, in matters Ecclesiasticall, truly and judiciously; and very fit to be Printed: And doe allow and *approve* of the same Treatise to be *Printed* and published in any place or places whereas *Ordinarie* I am enabled and Licenced so to doe. And in witnesse hereof, I have subscribed my Name the last day of *November*, 1636.

IO. LINCOLN. *Deane of Westminster.*

# CHAP. I.

## *Of the state of the Question, and the first occasion of the writing of the Letter: with a true Copie of the same.*

IT was a new but wittie *Etymologie*, which the Lord Chancellour (4) St. *Albans* gave of a *Libel*; that it was derived of a *Lie* forg'd at home, and a *Bell* to ring it up and down the Countrey. Both these parts are fully expressed in this Pamphlet. First, (b) *Coal* makes the *Lie*, and presents it for a Token to his private *friend*; then his private *friend* makes the *Bell*, by commending it to the *Presse*, and ringing it abroad over all the Countrey. And it gave an *Omen*, of what colour the whole Book would prove, by the mistake in the first page, where his friend calls him a *Divine of Judgement*, which is the *second* part, whereas indeed he is but a *Divine of Invention*, which is the *first* part of *Logick*. And this *Invention* he puts in

(a) *At Star-cha. in the cause of the Nottingham Libell.*

(b) *Title leafe.*

practice, not onely in displaying his matters of *Right*, as all your *(c)* τεχνικοὶ and artificiall handlers of *Controversies* are permitted to do; but even in *stating* the matter of *fact*: which when it is in writing before our eyes, is no more by a *disputant* indeed to bee *wriggled* and *wrested*, but to be taken as it is set down, and (for the *time* at the least) *(d) swallowed* & *beleeved*. Whereas this poore fellow makes himself an *Adversary*, not out of the *Letter*, but out of his own *phantasie*; and driving him before him (as he in *(e) Aristotle* did his shadow) from one end of the Book to the other, shoots all his arrows at this *man of clowts* of his own rearing, and yet with all this advantage never stirs him. I will give you a short tast of his *faining*, and his *failing*. *(f)* He *fains* the *Letter* written not long since. He *fails*, because it was written, when all flesh in *England* had corrupted their wayes, and that there was a *generall deviation* in this weighty busines. *(g)* He *fains*, that the Question was of *placing the Communion-table*. He *fails*, for it was about *the erecting of a Stone-altar*. *(h)* He *fains*, that the *Writer* conceiv'd *the Bowing at the name of* JESUS *was a vain thing*. He *fails*, for the *Writer* doth *commend*, *allow*, and *practise* it. *(i)* He *fains* the *Writer* had no reason to suspect any *other sacrifice* aymed at by the *Vicar*, but *spirituall* onely. He *fails*, and never confer'd with the *Writer* about it, who chargeth the *Vicar* with *meaning a Sacrifice contrary to his Subscription*. *(k)* Hee *fains*, that the *Writer* would cunningly draw the *Chappels* and *Cathedrals* to a kind of *Premunire* about their *Communion-*

(c) Εἰώθασι δὲ καὶ τοῖς ἐναντίοις ὀνόμασιν ἀδιαφόρως ἐπὶ τούτων χρῆσθαι οἱ τεχνικοί. *Ulpian. Enarr. in Demosth. orat. de classibus.*

(d) Τὰ γὰρ πράγματα δεῖ πιστεύεσθαι. *Arist. Rhet. l. 5. c. 17.*

(e) *Aristot. Meteor. lib. 3. c. 4.*

(f) *Title leafe, & P. 26.*

(g) *Title leafe, and Letter, p. 69.*

(h) *P. 5. & Let. p. 68. 69.*

(i) *Pag. 8. and Lett. p. 69.*

(k) *P. 27. and Lett. p. 69.*

*munion-tables.* He *fails*, for the *Writer* confesseth *he doth allow, and practise it.* (l) He *fains* the *writer* doth *slight*; But *fails*, for he doth *cite* and *approve* the appellation of *Second service.* He *fains*, that the *writer* doth report *the peoples pulling down of Altars*, as a *doctrine.* He *fails*, for he mentions it onely as a *matter of fact.* (m) He *fains* the *writer* should make the *Counsell Act*, for the taking down of *Altars*, *A kind of Law which no man was obliged unto.* He *fails*, for the *writer* saith *it was obeyed over all England.* Lastly, (n) he *fains*, that the *Vicar* did not think of *Fixing his Table to the wall*, *because hee himself hath no cause to think so, nor reason to conceive, and may reasonably presume the contrary.* He *fails*, for the *Letter* doth everywhere charge upon the *Vicar* the contradictory assertion. So that this man hath not onely made himself the *Iudge*, to *open* the *Law*, but the *Jury* also, to *find* the *fact* in the whole controversie. But this is not to be endured. For beside that it is uncertaine, whether he be of the *Visinage*, and but an inhabitant of a remote and another *Province*, and so ignorant of the *Circumstances* of the *fact*, he sheweth himself (every where) such a *pugnacissimum animal* (as (o) he said of the *Gander*) so partially addicted to *brabbling* and *contention*, that he may be well excepted against for a *common Barreter.* (p) He charge th it home upon the *writer*, for saying that the *Curate* and the *Churchwardens* were appointed to *pull down*, when they were appointed only to *take down the Altars*: For saying, that the name of an *Altar* (q) *Crept*, when he should have said, *Came* into the Church:

(l) P. 25 and Let p. 71 p. 41. & 40.

(m) Pag. 42. & Let p. 74.

(n) P. 51 and Let. p 69 76. 77

(o) *Peron. Arbit. Satyr.* Cœpique pugnacissimum animal armatâ elidere manu.

(p) Pag. 11.

(q) pag. 34.

(r) P.12. For (r) saying that they were taken down *in all or most*; whereas he should have said, *in sundry and many* places of this Kingdome: Lastly, for (s) saying, *The Communion*, whereas he should have said, *The Lords Supper*. When the *Rubricke* (t) hath it, *The Lords Supper, or holy Communion*. And would any man trust such a (u) κυμινοπρίστης, and *Tither of Cummin*, as this wrangler is, to be of his *Jury*? Besides that (as *Plautus* describes him to a hair in a Comedy of his own (x) *denomination*)

(s) P.8.
(t) *The Order for the Administration.*
(u) *Aristot. Ethic. l.4.c.1.*
(x) *Asinaria.*

*Siquidem hercle Æacidinis minis expletus*
*animisque incedit,*

he comes into the *Session-house* with such a haughty and prejudicate opinion of *himself* and his *Cause*, that no man can expect the least right at his hands. For besides that his friend *Clove* doth stick him in the doore of his *Book* (before his going forth into the open *Aire*) with this pretty perfume of a *Judicious and Learned Divine*, he doth so swell and improve by degrees, that he makes his work above all the *Humane*, and equall to the Laws *Divine*. For speaking of the *Preface* of the *Communion-book*, (a *Canon* confirmed by *Act of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, he saith upon that Law, (y) *It is as true, or at least wise more fit, that the Bishop should do as he would have him.* Which is so high a *Language* against the *Laws* of the Land, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *Officers*) as was never uttered, and printed with *Licence* by any *Subject* of

(y) P.11.

*England*

*England* before this time. *T. C.* indeed from his *Presse* at *Coventry*, was wont to send abroad much of this stuff in *Martin Marprelates* dayes.

And for the other, what meaning should he have to bind up the *Letter*; not (as in reason he should) *before*, but *after* his whole Book; and to call it (z) *Apocrypha*; but that he would have us to take all his *dreams* for *Canonicall Scripture*? So that a man cannot imagin what evidence to provide, to give satisfaction to so haughty a Companion, who

(z) He turnad to a Printer.

*Jura negat sibi nata, nihil non arrogat armis.*

Considering therefore the partiality of this Writer, who makes his own *Case*, makes his own *Evidence*, makes his own *Law*, makes his own *Authorities*, and all out of his own *Concepts*; and endeavours what he can, *a fear la Cause*, (as the *Spanish Advocates* use to say) *to give a fair Cause a foul face*: I shall be bold (as a neighbouring Minister to the *Scene* of this businesse, and imployed amongst other of my profession, in some of the main passages) to set down *seriously* and *faithfully* the whole carriage of the *Businesse*, the true Copy of the *Letter*, the agitation this *Cause* hath had with us *below*, not able to penetrate into those *Motions* it receiv'd *above* in the *Ordinaries breast*, and (for it hath been a kind of walking Spirit) in the *Lower house of Parliament*.

The *Vicar*, a *Chorister* in the College, and bred up in *Musick*, brought along with him from his faculty, some odde *Crochets* into the *Ministery*. And having too much favour from his *Diocesan*

(who had never ſeen a tolerable *Incumbent* of that Church before) began to fly upon his own *Coat*, and turn'd out of the Town two grave and painfull *Preachers* ſalaried by the *Pariſh*; whereof the one was his own *cozen*, and brought in by himſelf a little before. His next *quarrell* was with the *Alderman* and his *Brethren*, about ſome matters of *Malting* and *Tithing*: which (by the continued favour of the *Ordinary*) was ended to his *advantage*. Then he fell upon this removing of the *Communion-table* from the *upper part* of the *Quire* (where it was (*a*) *comely placed* and had ſtood time out of mind) to the *Altar-place*, as he called it. Mr. *Wheately* the *Alderman* queſtioning him thereupon, what *Authority* he had from the *Biſhop*, *Chancellour*, or any of his *Surrogates*, to do this *alteration*, received this Anſwer, (*b*) *that his Authority was this, He had done it, and he would juſtifie it.* Upon the which *return* Mr. *Wheately* commanded his Officers to remove the *Table* to the place again; which they did accordingly, but not without ſtriking, much heat, and indiſcretion, both of the one ſide and the other: The *Vicar* ſaying, *he car'd not what they did with their old Treſle, for he would build him an Altar of ſtone at his own charge, and fix it in the old Altar-place, and would never Officiate upon any other*: the rude people replying, *he ſhould ſet up no dreſſers of ſtone in their Church, and they would find more hands to throw his ſtones out, then he ſhould do to bring them in; and would all in a body make a journey to the Biſhop, before they would endure it.* Whereupon Mr. *Wheateley* the *Alderman* pre-

(a) *Aldermans Letter.*

(b) *Aldermans Letter.*

preſently wrote unto his Lordſhip of theſe paſſages; as alſo of his light geſtures in *bowing at the name of* JESUS, ſo as ſometimes his *Book* fell down, and once *himſelf*, to the deriſion of thoſe that were not ſo well affected to that *religious Ceremony*. And this was about *June* or *July* 1627. To this the *Biſhop* returned no anſwer in *writing* at that time, but ſent a quick and ſharp Meſſage by *word of mouth*, both to the *Alderman* and the *Vicar*; that they ſhould not preſume, either the *one* or the *other* of them, to move or remove the *holy Table* any more, otherwiſe then by ſpeciall direction from him or his *Chancellour*; and that it ſhould remain where it did (if it ſtood within the *Quire*) untill his next paſſage to *Lincoln* by that Town; at what time he would himſelf by *view* taken upon the place, accommodate the ſame according to the *Rubrick* and *Canons*. And that the *Vicar* ſhould not preſume to ſet up any thing in *Church* or *Chancell*, in the *interim*. Which *return* did not altogether pacifie the *People* of the Town in their jelouſies againſt their *Vicar*. But Mr. *Wheateley*, a prudent and diſcreet man, afraid to offend the *Biſhop*, (as one who had been a ſingular friend and patrone to that Town, when he was in *place*) reſolved to ride unto his Lordſhip. Which was no ſooner known, but all they of the *Town* that were able, would needs hire horſes and ride along with him. The *Biſhop* when he ſaw ſuch a *company*, enquired of them what the matter was? They opened unto him all this *difference*, aſſured his Lordſhip they were every

every one of them *quiet* and *peaceable* men, *conformable* in all things to the Kings *Lawes Ecclesiasticall*, and willing to submit themselves to any *Order*, concerning the situation of the *holy Table*, which his Lordship should appoint. Onely they represented unto his Lordship, that they were much scandalized with the putting down of their *Sermons*, and this new intended erection of a *stone-Altar* upon the neck thereof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24th part of the *Parish* should *see* or *heare* the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwayes right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chiefe *Governour* being one of that profession himself; and that those kind of men began already to jeere and deride this new *Alteration*. The *Bishop* entring into a discourse of the *indifferency* of this *circumstance* in its own nature, the *Vicar* came suddenly into the *Hall*, pale and staring in his looks, and either with his journey, or some other affrights much *disordered*. Which the *Bishop* observing, used him with all *sweetnesse* and *lenity*, bade him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *teares*, and said they threatned to set his house on fire. The *Bishop* answered, that if they did so, he would procure him *another*; and he hoped *his Ma-*

*jesty*

*jeſty* would provide for them ſuch *houſes*, as in that caſe they well deſerved. The *Alderman* & his *Aſſiſtants* utterly denied the knowledge of any ſuch baſe intents, or *menaces*: but ſubmitted themſelves wholly (as the *Vicar* likewiſe did) to the *Biſhops deciſion*. Then the Lord *Biſhop* taking the *Vicar* aſide, talk't with him in private a pretty while. What they diſcours'd of is not particularly known. His Lordſhip was over-heard ſomewhat earneſt with the ſaid *Vicar*, to tell him who they were that ſet him on upon theſe *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordſhip all the truth, from point to point. At the cloſe, the *Biſhop* ſaid unto him, Well, Mr. ( ) you ſhall ſup with your Neighbours in my *Hall* to night, upon ſuch cold proviſion as my people can make you: But I have ſup't already upon that you tell me. And if all the *Books* I have of that *nature* be able to do it, I will find ſome ſatisfaction for *my ſelf* and *you* in all theſe particulars, before I goe this night to *bed*. And I will provide a Letter, as written to you, Mr. *Alderman*, to ſhew to your *Brethren*, and ſome *Notes* to be delivered to the *Divines* of the *Lecture* at *Gr*. And both theſe (if the fault be not in my *ſervant*) ſhall be ready by ſeven a clock in the *morning*.

The *Biſhop* ſate up moſt of the night, and his *Secretary* with him in his Study. What they there did is not diſtinctly known: But it was obſerv'd that the *Secretary* came down for the *Book* of *Martyrs* which ſtood in the *Hall*, and borrowed from

the Pariſh-church Biſhop *Jewells* workes. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter ſealed up.

Mr *Alderman*, I do conceive, that your *Communion-Table*, when it is not uſed, ſhould ſtand in the upper end of the Chancell, not *Altar-wiſe*, but *Table-wiſe*. But when it is *uſed*, either in the time of the *Communion*, or when your Vicar ſhall be pleaſed to read the *later part* of the *Divine ſervice* thereupon, the *Churchwardens* are to cauſe the Clerk or Sexton to remove it, either to the place where it ſtood before, or any other place in *Church* or *Chancel*, where your *Miniſter* may be moſt audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon ſuch a *place*, let it be diſpoſed of accordingly; and your *Miniſters* are not to *officiate* upon it in any other place. If your Churchwardens *diſagree* with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellour*, who dwels next unto your Town of *Grantham*, and he and any one of the *Churchwardens* ſhall upon *view* aſſigne the *place* where the *Table* ſhall ſtand in moſt conveniency, when it is to be *officiated* on by either of your *Miniſters*. And ſo I deſire you to intimate this unto the *Churchwardens*, and do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am

At the ſame time this *Letter* was delivered, there was delivered alſo by the *Secretary*, a ſheet of

of paper closed up, to be conveyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretary*, that if they conceived these passages contained in that *Paper* to be well and truly *collected*, and had not found in their *readings* and *observations* the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his own use, but not to divulge these *papers* any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutions* differing from these, or that they themselves varied in opinion from the premisses, they should forbeare to impart them, but write freely back again their said *variance* from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. We met accordingly, perused these *Papers*, found them digested in the *former* part into the fashion of a *Letter*, (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* own hand, with which we were all acquainted, nor subscribed by any body, and they varied in some places in *matter* from this *printed Copie*, but little in *form*. After perusall we did conferre with the said *Vicar* at two severall dayes, especially about the Contents

of this *Paper*. Who undoubtedly, at that time, received full *satisfaction* thereby, and conceived that he had loſt nothing by this *deciſion*, having gain'd all the points, excepting the *Form* of placing the *Table*; againſt the which he conceived the *Rubrick of the Liturgie* to be apparant, but his Lordſhips *opinion* to be very indifferent, becauſe he obſerved (as he ſaid) the *Table* in his Lordſhips private *Chappell* to be ſo placed, & furniſhed with Plate and Ornaments above any he ever had ſeen in this Kingdom, the Chappel Royall onely excepted. And ſo this difference was at that time thus ended and compoſed, and the *Vicar* well ſatiſfied, and never out of his Lordſhips favour (whereof he reaped after this much fruit and profit) to his very dying day. Now the true Copy of this *Letter* or *Notes* (for without all queſtion they were neither ſuperſcribed nor ſubſcribed) here enſueth

Sir, with my very hearty commendations unto you, &c. When I ſpake with you laſt, I told you that the ſtanding of your *Communion-table*, was unto me a thing ſo indifferent, that unleſſe offence and umbrages were taken by the Town againſt it, I ſhould never *move* it, or *remove* it. That which I did not then ſuſpect, is come to paſſe. Your *Alderman*, whom I have known theſe 17 or 18 yeares to be a diſcreet and modeſt man, and far from any humour of *Innovation*, together with the better ſort of the *Town*, have complained againſt it. And I have without taking any notice of your *act*, or touching in one ſyllable upon your *reputation*, appointed the *Churchwardens*, whom

whom in my opinion it principally doth concern, under the *Diocesan and by his directions*, to settle it for the time: as you may see by this *Copie* enclosed. Now for your own satisfaction, and my poore advice for the *future*, I have written unto you somewhat more at large then I use to expresse my selfe in this *kinde*. I do therefore (to deal plainly) like many things well, and disallow of some things in your cariage of this businesse. It is well done that you affect *decency* and *comelines* in the officiating of Gods *divine service*, that you president your selfe with the Forms in his Majesties *Chappels* and the Quires of *Cathedrall* Churches, (if your *Quire*, as those others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that blessed name of JESUS, so it be done humbly and not *affectedly*, to procure the *devotion* & not move the *derision* of your Parishioners, who are not it seems *all of a piece*) and that you do not maintain it *Rationibus non cogentibus*, & so spoil a good cause with bad arguments. These things I do my self allow and practise. But that you should say you will upon your own cost build an *Altar* of *Stone* at the upper end of your Quire; That your *Table* ought to stand *Altar-wise*; That the fixing thereof in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I conceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I fear me) would prove the onely Holocaust

to be ſacrificed on the ſame. For you have *ſubſcribed* when you came to your place, that that other *Oblation*, which the *Papiſts* were wont to offer upon theſe *Altars*, is a *Blaſphemous figment and pernicious Impoſture. In the* 31th *Artic.* And alſo, that we in the Church of *England* muſt take heed leſt our *Communion* of a *Memory* be made a *Sacrifice. In the* 1. *Homily upon the Sacrament.* And it is not the *Vicar*, but the *Churchwardens* that are to provide *Vtenſils* for the *Communion*, and that not an *Altar*, but a faire *joyned Table. Canons of the Convocation* 1571. *pag.* 18. And that the *Altars* were removed by Law, and *Tables* placed in their ſtead in all, or the moſt Churches of *England*, appeares by the *Queens Injunctions* 1559 related unto and ſo confirmed in that point by our *Canons* ſtill in force. *Canon* 82. And therefore I know you will not build any ſuch *Altar*, which *Vicars* were never enabled to *ſet up*, but were once allowed (with others) *to pull down. Injunct.* 1mo *Eliſ. For Tables in the Church.*

For the ſecond point, That your *Communion-table* is to ſtand *Altar-wiſe*; if you mean, in that *upper place* of the *Chancell*, where the *Altar* ſtood, I think ſomewhat may be ſaid for that, becauſe the *Injunctions* 1559 did ſo place it. And I conceive it to be the moſt decent *ſituation* when it is not *uſed*, and for *uſe* too, where the *Quire* is mounted up by *ſteps*, and *open*, ſo as he that *officiates*, may be *ſeen* and *heard* of all the Congregation. Such an one, I am informed, your *Chancell* is not. But if you meane by *Altar-wiſe*, that the Table

Table ſhould ſtand *along cloſe by the wall*, ſo as you be forced to officiate at the one *end* thereof (as you may have obſerved in great mens *Chappells*) I do not beleeve that ever the *Communion-tables* were (otherwiſe then by *caſualty*) ſo placed in *countrey-churches*. For beſides that the Countrey-people, without ſome directions beforehand from their *ſuperiours*, would (as they told you to your face) ſuppoſe them *Dreſſers* rather then *Tables*. And that Queen *Eliſabeths Commiſſioners* for cauſes eccleſiaſticall directed, that the *Tables* ſhould ſtand, not *where the Altar*, but *where the ſteps to the Altar formerly ſtood. Orders* 1561. The *Miniſter* appointed to read the *Communion*, which you (out of the *Books* of *Faſt* in 1^mo^ of the *King*) are pleas'd to call *Second ſervice*, is directed to read the *Commandments*, not at the *End*, but at the *North-ſide of the Table*, which implies the *End* to be placed towards the *Eaſt great window. Rubrick before the Communion*. Nor was this a new direction in the *Queens* time onely; but practiſed in K. *Edwards* reign. For in the plot of our *Liturgie* ſent by M^r^ *Knox* & *Whittingham* to M^r^ *Calvin*, in the reign of Q. *Mary*, it is ſaid, *that the Miniſter muſt ſtand at the North-ſide of the Table. Troubles at Frankford*, *p.* 30. And ſo in K. *Edwards* Liturgies, the Miniſters ſtanding in the *Midſt of the Altar*, 1549. is turned to his ſtanding *at the North-ſide of the Table*, 1552. And this laſt *Liturgie* was revived by *Parliament* 1^o^ *Eliſ. c.* 2. And I beleeve it is ſo uſed at this day in moſt places of *England*. What you ſaw in *Chappells* or *Cathedrall Churches*, is not

is not the point now in *Queſtion*, but how the *Tables* are appointed to be placed in *Pariſh-churches*. In ſome of theſe *Chappels* and *Cathedralls*, the *Altars* may be ſtill ſtanding, for ought I know; or, to make uſe of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may be placed in their room, of the ſame length and faſhion the *Altars* were of. We know the *Altars* ſtand ſtill in the *Lutherane* Churches. And the *Apologie* for the *Auguſtane Confeſſion*, *Artic.* 11. doth allow it. The Altars ſtood a yeare or two in the reigne of King *Edward*, as appeares by the *Liturgie* printed 1549. And it ſeems the *Queen* and her *Counſell* were content they ſhould ſtand, as we may gueſſe by the *Injunctions*, 1559. But how is this to be underſtood? The *Sacrifice* of the *Maſſe* aboliſhed (for which *Sacrifice* onely *Altars* were erected) theſe (call them what you pleaſe) are no more *Altars*, but *Tables* of *Stone* or *Tymber*. And ſo was it alledged 24. *Novem.* 4° *Edv.* 6. 1550. *Sublato enim relativo formali, manet abſolutum et materiale tantùm.* And ſo may be well uſed in *Kings* and *Biſhops* houſes, where there are no people ſo void of *Inſtruction* as to be ſcandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Dioceſes*, as well as that of *London*, did agree upon *receiving Tables*, but not ſo ſoon upon the *form* and *faſhion of their Tables*. *Act. and Monum. pag.* 1212. Beſide that, in the old *Teſtament* one and the ſame Thing, is termed an *Altar* and a *Table*. An *Altar*, in reſpect of what is *there offered unto God*; and a *Table*, in reſpect of what is *thence participated*

*cipated by men*, as for example, by the *Prieſts*. So have you *Gods Altar* the very ſame with *Gods Table*, in *Mal.* 1. 7. The place is worth the marking: For it anſwers that merry Objection out of *Heb.* 13. 10. which you made to ſome of your fellow Miniſters, and one Dr. *Morgan* before you, to *Peter Martyr*, in a diſputation at *Oxford*. We have no *Altar* in regard of an *Oblation*; but we have an *Altar*, that is, a *Table*, in regard of a *participation* and *Communion* there granted unto us. The proper uſe of an *Altar* is to *ſacrifice* upon, the proper uſe of a *Table* is to *eat* upon, *Reaſons, &c.* 1550. *vide Act. & Monum. pag.* 1211. And becauſe a *Communion* is an Action moſt proper for a *Table*, as an *Oblation* is for an *Altar*; therefore the Church in her *Liturgie* and *Canons* calling the ſame a *Table* onely, do not you now, under the *Reformation*, call it an *Altar*. In King *Edwards Liturgie* of 1549 it is almoſt every where; but in that of 1552, it is no where called an *Altar*, but *The Lords Boord*. Why? Becauſe the *people* being ſcandalized herewith (in *Countrey-churches*) firſt it ſeems beat them down *de facto*; then the ſupreme *Magiſtrate* (as here the *King*) by the advice of Archbiſhop *Cranmer* and the reſt of his Counſell, did *Anno* 1550 by a kind of Law put them down *de jure*. 4° *Edw.* 6. *Novemb.* 24. And ſetting theſe *Tables* in their rooms, took away from us, the Children of this *Church* and *Common-wealth*, both the Name and the Nature of thoſe former *Altars*. As you may ſee *Injunct.* 1559. referring to that Order of King *Edw.* and

his Counſell, mentioned *Act. & Monum. pag.* 1211. And I hope you have more learning, then to conceive *The Lords Table* to be a *new Name*, and ſo to be aſhamed of the *word*. For, beſides that *Chriſt* himſelfe inſtituted this *Sacrament* upon a *Table*, and not an *Altar*; (as Archbiſhop *Cranmer* and others obſerve, *Act. & Monum. pag.* 1211.) it is in the *Chriſtian Church*, at the leaſt 200 yeares more ancient, then the name of an *Altar* in that ſenſe; as you may ſee moſt learnedly proved (beſide what we learn out of S. *Paul*) out of *Origen*, and *Arnobius*, if you do but reade a Book that is in your Church, *Jewel againſt Harding, of private Maſſe, Artic.* 3. *pag.* 145. And whether this name of *Altar* crept into the *Church*, in a kind of *complying in phraſe* with the people of the *Jews*, as I have read in *Chemnitius*, *Gerardus* and other ſound *Proteſtants*; (yet ſuch as ſuffer *Altars* to ſtand;) or that it proceeded from thoſe *Oblations* made upon the *Communion-tables* for the uſe of the *Prieſt* and the *poore*, whereof we reade in *Juſtine Martyr*, *Irenæus*, *Tertullian* and other ancient writers; or becauſe of our *Sacrifice* of *praiſe* and *Thankſ-giving*, as Archbiſhop *Cranmer* and others thought, *Act. & Monum. pag.* 1211. the *name* being now ſo many yeares aboliſhed in this Church, it is fitter in my judgement, that your *Altar* (if you will needs ſo call it) ſhould according to the *Canons* ſtand *Table-wiſe*, then your *Table*, to trouble the poore Town of Gr. ſhould be erected *Altar-wiſe*.

Laſtly, that your *Table* ſhould *ſtand* in the

*higher*

*higher part* of the *Chancell*, you have my aſſent in opinion already: And ſo was it appointed to ſtand, out of the *Communion. Orders by the Commiſſ. for cauſes eccleſiaſtical*, 1561. But that it ſhould be there *fixed*, is ſo farre from being the onely *Canonicall* way, that it is directly *againſt* the *Canon*. For what is the *Rubrick* of the Church, but a *Canon*? And the *Rubrick* ſaith, *It ſhall ſtand in the Body of the Church, or in the Chancell, where Morning prayer and Evening prayer be appointed to be ſaid.* If therefore *Morning prayer* and *Evening prayer* be appointed to be ſaid in the *Body* of the *Church*, (as in moſt *Country-churches* we ſee it is) where ſhall the *Table* ſtand in that *Church* moſt *Canonically*? And ſo is the *Table* made removeable, when the *Communion* is to be celebrated, to ſuch a place, *as the Miniſter may be moſt conveniently heard by the Communicants*; by Qu. *Eliſ. Injunct.* 1559. And ſo ſaith the *Canon* in force, *that in the time of the Communion, the Table ſhall be placed in ſo good ſort within the Church or Chancell, as thereby the Miniſter may be moſt conveniently heard, &c.* *Canon* 82. Now judge you, whether this *Table* (which like *Dædalus his Engines* moves and removes from place to place, and that by the inward wheeles of the *Church Canons*) be fitly reſembled by you to an *Altar* that ſtirs not an ynch, and ſuppoſed to be ſo reſembled *moſt Canonically*. And if you deſire to know out of *Euſebius*, S^t *Auguſtine*, *Durandus*, and the fifth *Councell* of *Conſtantinople*, how long *Communion-tables* have ſtood in the *midſt* of *Churches*, read a

Book which you are bound to reade, and you ſhalbe ſatisfied, *Jewel againſt Harding : Of private Maſſe, Artic. 3. pag.* 145. The ſumme of all is this.

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table.*

2. This *Table* (without ſome new *Canon*) is not to ſtand *Altar-wiſe*, and you at the *North-end* thereof, but *Table-wiſe*, and you muſt officiate on the *North-ſide* of the ſame, by the *Liturgie.*

3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely, as I ſuppoſe; but ought not to be *officiated upon*, either in your *firſt* or *ſecond ſervice* (as you diſtinguiſh it) but in that place of *Church* or *Chancell*, *where you may be moſt conveniently ſeen and heard of all.*

4. Though peradventure you be (with him in *Tacitus*) *Maſter of your own*, yet are you not of *other mens Eares*, and therefore your *Pariſhioners* muſt be *Judges* of your *Audiblenes* in this caſe, and upon complaint to the *Ordinary*, muſt be relieved.

5. Laſtly, whether ſide ſoever (*you* or *your Pariſh*) ſhall firſt yeeld unto the other in theſe needleſſe controverſies, ſhall remain in my poore judgement, the more diſcreet, grave, and learned of the two. And by that time you have gayned ſome more experience in the *Cure of Soules*, you ſhall finde no ſuch *Ceremony* to *Chriſtian charity.* Which I recommend unto you, and am ever, &c.

Now

Now if you desire to know why I have been so tedious in stating thus the *Cause*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *Tediousnesse*:

(c) *Vt, si malueris, lemmata sola legas*; (c) *Mart. Epigr. lib. 14. epoph. 2.*

That if you be so disposed, you may end the *Book* with this first *Chapter*. For the true *stating* is the *concluding* of the *Question* we have in hand. I dare here appeale without any further *defence* to any *indifferent Reader*, what *notorious want* of *Learning*, what *disaffection* to the *Church*, what *malice* to *Cathedrals*, what *inclination* to *Puritanisme*, what *approving* of *sedition*, what *popular affectation*, this (d) *filia unius noctis*, this *paper* huddled up (upon this occasion) in *one night*, can argue either in the *Writer* (whosoever he be) or in *us* that were the *approvers* of the same. And particularly I appeale to you, that have read the *Libell* written against it, whether it hath any way answered your expectation, or whether (d) *Ion. 4. 10.*

( (e) *Carbonem, ut ajunt, pro thesauro inveniſtis*) (e) *Phædr. Aug. Libertus. Fab. Æsop. lib. 4.*

this (f) *Coal of a sinner* doth not rather appeare to have been fetcht from a *Smiths forge*, then a *sacred Altar*. (f) *Ecclesiastic 8. 10.*

# CHAP. II.

## *Of the* Regall power *in ordayning, publishing, and changing* Ceremonies, *as also in all Causes Ecclesiasticall. And whether that power was ever used in setling the* Communion-table *in form of an* Altar.

IF *Alexander* was afraid to commit the proportion of his body to every ordinary statuary, requiring that none but a *(a) Lysippus* should effigiate the same, and that *Apelles* himself could never set forth the outward beauty of his face, but *(b) slubbered and farre short of the native vivacity*; how carefull ought Soveraigne Princes to be, not to permit their *Regall power* and *prerogative* (the very visage of their persons, and majestie of their visage) to be prophaned by every *Bungler*, and to be slubbered up (as here it is) with a base *Coal*, upon the walls of this ugly *(c) Pamphlet*. Thus it is, when *Coblars* will be stretching up their *Pia-maters* above their own *Shop-lasts*, and *Chaplains* (to shew how ready they are, at the very first call, to be dealing in matters of *State)* will be

(a) Διὸ καὶ μόνον Ἀλέξανδρος ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν. *Plutarch. de fortuna Alexand, Orat. 2.*

(b) Φαιότερον καὶ πεπινωμένον. *Plutarch. in Alexandro.*

(c) *From page 58. to the end of the Book.*

be puddling in ſtudies they do not underſtand. Dr *Coal* hath here by his exquiſite knowledge in the *Can-none* and *Common* (or *triviall*) law, committed a kinde of merry *treaſon*, in preſuming to give a man a call to be a *(d) Judge*, who died but an *(e) Apprentice at the Law*: (Which was more then the L. *Keeper* of the great *Seal*, without his Majeſties licence, durſt have done.) And mends it by and by with a kinde of ſacrilege, by taking away from a noble Gentleman, his name given him at the Font in *(f)* Baptiſme. Whereas had this doughty *Doctour* left his *Littleton*, and kept him to his *Accidence*, he could not have forgotten that *Edvardus* was his proper name.

(d) *Pag. 61. Iudge Ployden.*

(e) *Reportes de Edmund Plowden un Apprentiſe de le Common Ley.*

(f) *Pag. 62. Sir Robert Cooke.*

Yea, but though he fails in *names*, he hits in *matter*, and ſhews you deep *Myſteries of State*; how this queſtion of Ceremonies *doth relate unto the King*; and that the *Statute* of 1° *Eliſ. cap.* 2. (which by long ſearch and ſtudy he found in the very firſt leaf of his *Common prayer Book*) *was not a power perſonall to the Queen onely, but to be continued unto her Succeſſours*; and *that the Kings moſt excellent Majeſty may* ſafely and without any danger at all, *command the Table to ſtand* (as the *Doctour* would have it) *and to be rayl'd about.* Theſe are high matters indeed, if they be well proved.

That they ſhall be to a hair. For this old *Lawyer*, and new-created *Judge*, doth tell us, that *if a Fee-ſimple be veſted in me, and I paſſe it unto the King, the Fee-ſimple doth paſſe without theſe words*, SUCCESSOURS, *and* HEYRES; as it doth to a *Major*, a *Biſhop*, or any other meaner Corporation, as you

you have it (g) there at large. Well ſaid *Doctour*; His Majeſty is much beholding unto you, and thoſe about him, to take ſpeciall care of your ſpeedy preferment. You have not in moſt of your ſcribble given a *Biſhop* any more prerogative then to the *Vicar*, nor the *King* in this Allegation, then to the *Alderman* of *Grantham*. Peradventure not ſo much. For by peruſall of your Authour, I finde the *Alderman* ranged in the third place, but the *King* and the *Biſhop* jumbled up together (as in a bagge after Cheſſe-play) and ſo thrown into the fourth place. But I pray you good *Doctour*, where upon earth was this *power of ordering matters eccleſiaſticall* veſted, before it paſs'd away, as a piece of land held in *Fee-ſimple*, unto his Majeſtie by the *Statute* of 1^mo *Eliſ. cap.* 2?

(g) *Cook on Littleton fol* 9. *pag.* 2. *at the end*

*Quis eſt tam potens cum tanto munere hoc?*

Was it in the *Pope*? in the *people*? in the *Clergie*? in the *Convocation*? in the *Parliament*? or (peradventure) was it in Abeyance? Away *Animal*; I tell thee, *The Power in matters eccleſiaſticall* is ſuch a *Fee-ſimple*, as was veſted in none but *God* himſelfe, before it came (by *his* and *his* onely donation) to be veſted in the *King*. And being veſted in the *King*, it cannot by any power whatſoever (no not by his *(h) own*) be deveſted from him. The *donour* in this Feoffment is *God*, and *God* onely; the *Deed*, a Preſcription time out of mind in the Law of nature, declared more eſpecially and at large by that *Statute-law*, which we call *the Word of* GOD. So that, *Doctour*, you deſerve but

(h) *Tranſlat. of the Orat.* de ver. Obed. 1555. *ſhews this to have been the opinion of Steph. Gardiner.*

but a very *ſimple Fee*, for your impertinent example of this *Fee-ſimple*. But what do you merit for your next prank? where you ſay (moſt ignorantly and moſt derogatorily to his Majeſties right and juſt prerogative) that *that Statute of* 1° *Eliſ. c.* 2. *was a Confirmative of the old Law*? What? and was it not good, until it had paſs'd the upper and lower houſe of Parliament? was not *God* able enough; the *King*, his bright Image upon earth, capable enough; the *Deed* of *Nature* and *Scripture* ſtrong enough; but that (like a *Biſhops* Concurrent Leaſe) it muſt receive a Confirmation in that great *Chapter*? Your *(i) Authour* (a deep learned man in his faculty) hath it otherwiſe, and rightly. *It was reſolved by the Judges, that the ſaid Act of the firſt yeare of the late Queen, concerning Eccleſiaſticall jurisdiction, was not a ſtatute introductory of a New Law, but declaratory of the Old. Parliaments* are not called to *confirm*, but to *affirm* and *declare* the Laws of *God*. Weak and doubtfull *Titles* are to be *confirmed*: ſuch cleare and indubitate *Rights* as his *Majeſtie* hath to the *Eccleſiaſticall jurisdiction*, are onely *averred* and *declared* by *Acts of Parliament*. And all declarations of this kind, are (as the ſtuffe whereof they are made) to laſt for ever, and no *Jonas* Gourds to ſerve a turn or two and ſo expire, as thoſe *(k) Probationers* did, which (peradventure) ſome *Juſtice his Clerk* might tell you of. Yea, but your meaning is, *that this Jurisdiction was in truth, or of right ought to be by the ancient Laws of the Realme, parcell of the Kings Jurisdiction, and united to the Crowne Imperiall.* Still you are

(i) *De jure Regis eccleſiaſtico, pag.* 8. Non novam introduxit, ſed antiquam declaravit.

(k) *p.* 61. 1. *Eliſ. c.* 16. 14. *El. c.* 1. 14. *El. c.* 2. 23. *El. c.* 2.

ſhort, and write nothing like a Divine. I tell you man, It is the *Kings right* by the ancient Law of *God*, and a main parcell of the *Kings jurisdiction*, although the Laws of the Realm had never touched upon it.

(l) Tranſlat. 1553. Latin. 1535. *Qua in re nihil novi latum eſt; tantùm ſignificantiore vocabulo appoſito competentem Principi jure divino poteſtatem exprimi clarius voluerunt.*

(l) *Stephen Gardiner*, Biſhop of *Wincheſter*, in his *Oration of true Obedience*, ſaith, *that by the Parliaments calling of King* Henry *the Eighth*, Head of the Church, *there is no new invented matter wrought; onely their will was, to have the power pertayning to a Prince by Gods Law, to be the more clearely expreſſed with this ſounding and Emphaticall Compellation.* So likewiſe in that Book ſet forth by the *King* and *Convocation*, called *The Inſtitution of a Chriſtian man*, in the Chapter of the *Sacrament of Orders*, it is thus written: (m) *Vnto Chriſtian Kings and Princes of right and by Gods Commandment belongeth ſpecially and principally to conſerve and maintain the true doctrine of Chriſt, and all ſuch as be true Preachers and ſetters forth thereof, and to aboliſh all abuſes, hereſies, and Idolatries, &c.* And (n) *John Beckinſau*, ſpeaking of theſe particulars in hand, to wit, *Ceremonies and Traditions* not *commanded* by *God*, but *recommended* by *Clergy-men* to ſtirre up the people to pietie and devotion, ſaith, *That however they may or ought to be maintained by the Biſhops, yet can they not be eſtabliſhed as a Law, otherwiſe then by the Authority of the ſupreme Magiſtrate.* And theſe are all *Papiſts*, not *Proteſtants*, who may be ſuſpected to collogue with their *Princes*.

(m) The Inſtitution of a Chriſtian man, printed 1537.

(n) *De abſoluto Regis imperio. p.* 19. Ad eas licèt Epiſcopi populum hortari et poſſint et debeant, legis tamen vim habere ſine ſupremi reipublicæ Magiſtratûs authoritate, planè non dixerim.

Nor is this *Right* united to the *Crown of England onely*, as this Scribbler ſeems to conceive, but to

to *all other Christian Crowns*, and challenged by *all Christian Princes* accordingly. For the *Romane* Empire, one of the former *(o)* Authours doth instance in *Justinian*, *that with the approbation of all the world, he set forth those Laws of the most blessed Trinity, the Catholick Faith, of Bishops, Clergie-men, hereticks, and the like.* For the most ancient Kingdomes of *Castile*, *Leon*, *Toledo*, and others of *Spaine*, famous is that great work of the *seven Partidas* or *Sections of Laws*, advanced by *Ferdinando* the third, otherwise called *the Saint*, (in whose long reign of 35 yeares, there was no touch of *(p) hunger* or *contagion*) but finished and compleated by his Sonne *Alfonso* the tenth; *(q)* in the first *Partida* or Section whereof, he speaks wholy of matters pertaining to the *Catholick faith*, which directs a man to know God, by way of credence or beliefe. Nor were those Volumes so composed and collected in those seven yeares imployed in that service, to be afterward disputed of in *Schools* and *Vniversities* onely, but for the *(r)* decision of *Causes*, and the doing of *justice*, in all those *Kingdomes* and *Dominions*. And how many Kings before this had made Laws to the same effect in those Countreys, God knoweth. For these *Partidas* were for the most part, but a *(s) Col-*

(o) *Quis unquam improbavit Iustiniani factum, qui leges edidit de summa Trinitate, & de fide Catholica, & de Episcopis?* Steph. Winton. Orat. p. 19. Cod. Iustiniani. Tom. 2. lib. 1. Titul. 1.

(p) *Regnavit annis 35; in quibus nec fames, nec pestis fuit in regno suo.* Lopez. Gloss. in Prolog. part. 1.

(q) *En la prima Partida del fablamos de todas las cosas, que pertenescen a la fe Catholica, que face al ome conocer a Dios por creencia.* Prol. del Rey Alonso, fol. 4. Col. 2. Partid. 1.

*In quibus* Partitis *sacratissimæ leges, non solùm ad causas hominum decidendas, sed ad divinum cultum dirigendum augendúmque continentur.* Hispan. Illustrat. Tom. 1. Roderici Santij Histor. Hispan. part. 4. cap. 2. *Et fue acabado deste que fue commencado a siete annos complidos.* Prolog. del Alonso. p. 4. (r) *Para decision de las causas, y buena Governacion de la Iusticia destos Reynos.* K. Philips Proclam. before the Partidas. Sect. 7. 1555. (s) *Leges Hispaniarum quas vocant* Partitas *in volumen redegit.* Francisc. Taraph. de Regib. Hisp. in Alf. 10. Hisp. illustr. Tom. 1. *Colligendarum cura injuncta earum quas* Partitas *vulgò vocant.* Io. Marian. de Rebus Hisp. lib. 13. cap. 8.

*lection of the ancient Laws.* And no otherwiſe have theſe matters been carried in the Kingdome of *France.* For they ever held their *Kings, if not for the (t) Head of their Church, yet ſurely for the principall and moſt ſound member thereof.* Which is the reaſon, that the *opening* or *Overture* of their moſt ancient Councels under the firſt and ſecond (that is the *Merovingian* and *Caroline*) line, was ever by the *power* and *authority*, and ſometimes the *preſidencie* of their *Kings* and *Princes.* And my *Author* quarrels very much the (u) *Monk Gratian*, for attributing to *Iſidore* of *Spain*, rather then to a Nationall (x) *Councell* of *France*, held in the yeare 829, that brave and excellent ſaying, *Principes ſeculi nonnunquam intra Eccleſium poteſtatis adeptæ culmina tenent, ut per eandem poteſtatem diſciplinam eccleſiaſticam muniant.* God ſometimes imparts ſecular power to Princes that live in the boſome of the Church, that they might imploy this power in preſerving eccleſiaſticall diſcipline. *Sæpe per regnum terrenum cæleſte regnum proficit.* The Kingdome of *Heaven* doth many times take growth and encreaſe from theſe Kingdomes upon *Earth. Cognoſcant principes ſeculi ſe Deo debere rationem propter Eccleſiam quam à Deo tuendam accipiunt.* And therefore the *Great ones* of the world muſt know, that God will one day call them to an account for his *Church*, ſo tenderly recommended unto them. It is true indeed, that theſe words are found in the ſixth *Councell* of *Paris, lib. 2. c. 2.* But it is as true, that in my Book *Iſidore* is ſet down in the Margent as ready

(t) *Si non pour chefs de leur Egliſe, pour le moins comme faiſans l'une de meilleures et plus ſaines parties d'icelle. Qui eſt la cauſe, que l'ouverture, &c.* Paſq. Rech. l. 3. c. 30.

(u) Gratian. Decret. part. 2. Cauſ. 23. q. 5. Diſt. Principes.

(x) Concil. Pariſ. 6. l. 2. c. 2 ſub Ludovico Pio, Anno Dom. 829. Concil. Antiq. Sirmondi, Tom. 2. p. 526.

dy to own them. And both theſe will ſtand well enough; conſidering that *(y) Iſidore*, Scholar to *Gregory the Great*, did flouriſh very neare 200 yeares before the *Aera* of that *Councell*; and that that *Councell*, by incorporating of theſe words unto the ſubſtance of their *Canons*, doth put a greater luſtre and authority upon them, as the *French (z) Antiquary* well obſerves. And according to this doctrine, are all thoſe *Capitulars* or mixt Laws, for matters of Church and Common-wealth, of *Charles* the *Great*, *Ludovicus Pius*, *Lewis* the *Groſſe*, *Pipine*, and others, gathered by *(a) Lindenbrogius:* And a world of other *Capitulars* of the ſame nature, intermingled with the *Canons* of the *French (b) Councells*, in the late edition of them by *Sirmond* the *Jeſuite*. In a word, the very pure *Acts* and *Conſtitutions* of the *Synods* themſelves, were in thoſe former times no further (c) *valid* and *binding*, then as they were confirmed by the *Kings* of *France*, and entered duly upon the Records of their *Palais* or *Weſtminſter-Hall*. And yet under favour, all Crowns Imperiall muſt give place in regard of this one flower of eccleſiaſticall juriſdiction, to the Crown of *Great Britannie*. For as our Prince is recorded to be the *(d) firſt Chriſtian King*, ſo is he intimated to be the *firſt* that ever exerciſed *eccleſiaſticall juriſdiction*, being directed by *Eleutherius* the *Pope* to fetch

(y) *Iſidore* lived *Anno* 610. *Helvicus.* 626. *Palmerius.*

(z) Et de plus grande authorité, en la recognoiſſant d' une Synode. *Paſq. ibid.*

(a) *In Codice Leg. Antiquar. p.* 827.

(b) *Edita à Sirmondo* 3 *volum.*

(c) Les Conſtitutions Conſiliaires n' avoient lieu, ſi non de tant et en tant qu'elles eſtoient confirmées par nos Roys et priſes aux Archifs de leur Palais. *Paſq. Rech. l.* 3. *c.* 30. *p.* 273.

(d) This Iſland hath the glory to be graced with the firſt Chriſtian King that ever reigned in the world, which was *Lucius*. *Speed in his* 6. *Book, cap.* 9. This firſt Chriſtian King of the world. *Eccleſ. Hiſtory of Great Britaine, Age* 2. *cap.* 6. Sub Lucio Britannia omnium provinciarum prima publicitus Chriſti nomen recepit. *Anton. Sabel. lib.* 5. *Ennead.* 7.

his Laws by the advice of his Counsell, from the *(e) Book of God*, the *old* and *new Testament*, wherewith to reclaim his subjects to the Faith and Law of Christ, and to the holy Church. And if Father *(f) Parsons* shall damne this Letter, as foisted, and another obscure *(g) Papist* suspect it to be corrupted, let the Reader content himself with these proofs in the Margent of a farre more authenticall averment and authority. Sure I am, that (according to this advice of *Eleutherius*) the *British*, *Saxon*, *Danish*, and first *Norman* Kings have governed their *Churches* and *Church-men* by *Capitulars* and mixed *Digests*, composed (as it were) of *Common* and *Canon* Law, and promulged with the advice of the Counsell of the Kingdome; as we may see in those particulars set forth by *(h)* Mr. *Lambard*, *(i)* Mr *Selden*, *(k)* D. *Powell*, and others. And I do not beleeve there can be shewed any Ecclesiasticall *Canons* for the Government of the Church of *England*, untill long after the Conquest, which were not either originally promulged, or afterwards approved and allowed by either the *Monarch*, or some *King* of the *Heptarchy*, sitting and directing in the *Nationall* or *Provinciall Synod*. For all the Collections that *Lindwood* comments upon, are (as *(l) Theophrastus* speaks) λίαν μὲν λυπρὰ but *rough* and *rugged money* of a more fresh and later coinage.. And yet in those usurping times, I have seen a Transcript of a *(m)* Record *Anno* 1157. 3° *Henr.* 2. wherein, when the B. of *Chiche-*

(e) Habetis penes vos vtramque paginam: ex illis (Dei gratiâ) per consilium regni vestri sume legem—— Divisos debes in unum ad concordiam et pacem, et ad fidem et legem Christi, et ad sanctam ecclesiam congregare. *Epist. Eleutherij m. s. in Biblioth. Cotton. In Archivis Lond. apud Stow, Anno* 189 *In K. Edwards Laws. Archaionom. Lambardi, fol.* 131. *Antiquit. Britann. p.* 5. *Jewell against Harding, fol* 119. *Act. & Mon.* 1. *part. pag.* 107, *&c.*

(f) 3 *Convers. part.* 1. *c.* 4.

(g) *Eccles. Hist. of great Brit. Age* 2. *c.* 20.

(h) *In his excellent book called* Archaionomia *per totum.*

(i) *In his Analect. Anglo-brit. l.* 2. *c.* 3. *& lib.* 2. *c.* 6. 7. *&c.*

(k) *History of Cambria, p.* 59. *in Howell Dha.*

(l) *Theophrast.* περὶ τῆς ἀγροικίας.

(m) *In M. s. Chronic. Abbatiæ de Bello.*

*ster*

ſter oppos'd ſome late *Canons* againſt the *Kings* Exemption of the Abbey of *Battles* from the *Epiſcopall Juriſdiction*, it is ſaid, that the *King* being angry and much moved therewith, ſhould reply, *Tu pro Papæ authoritate ab hominibus conceſſa, contra dignitatum Regalium authoritates mihi à Deo conceſſas, calliditate argutâ niti præcogitas?* Do you, Sr, goe about by ſubtilties of wit to oppoſe the *Popes* authority, which is but the favour or connivence of *men*, againſt the authority of my *Regall* dignities, being the Charters and donations of *God* himſelfe? And thereupon requires reaſon and juſtice againſt the *Biſhop* for this foul inſolencie. And it hath been alwayes as the *practice*, ſo the *doctrine* of this Kingdome, that both in every *part*, and in the *whole*, *(n) Laws do not make Kings, but Kings, Laws; which they alter and change from time to time, as they ſee occaſion, for the good of themſelves and their Subjects.* And to maintain that *Kings* have any part of their Authority by any poſitive Law of Nations (as this *(o)* Scribbler ſpeaks of a *Juriſdiction*, *which either is or ought to be in the Crown by the ancient Laws of the Realm, and is confirmed by* 1° *Eliſ. c.* 1.) is accounted by that *(p)* great perſonage *an aſſertion of a treaſonable nature.* But when Sr *Edward Coke*, or any other of our reverend Sages of the Law, do ſpeak of the ancient Laws of the Realm, by which this *Right in eccleſiaſticall cauſes* becomes a *parcell* of the *Kings juriſdiction*, and united to his *Imperiall Crown*, they do not mean any *poſitive* or *Statute-Law*, which *creates* him ſuch a *Right*, as if a man ſhould beſtow

(n) *Poſt-nati*, pag. 106.

(o) Pag. 62.

(p) It was never taught, but either by Traitors, (as in *Spenters* Bill in *Edward* the 2ds time) or by treaſonable Papiſts, (as *Harding* in the Confutation of the Apologie) that Kings have their authority by the poſitive Law. *Poſtnati, pag.* 99.

beſtow a new *Fee-ſimple* upon the *Crown* (as this Scribbler inſtanceth) or any Law which *declares* any ſuch *Right* created by any former Law; but the continuall *practice*, *Judgements*, *Sentences*, or (as this very *(q) Report* calls it) *Exerciſe* of the ancient Laws of the Realm: which declareth and demonſtrateth by the effect, that the *Kings of England* have had theſe ſeverall *flowers* of *eccleſiaſticall Iuriſdiction* ſtuck in their *Imperiall Garlands* by the finger of Almighty *God*, from the very beginning of the Chriſtian Monarchy within this Iſland. For ſo our *(r) Sententiæ Iudicum*, and *Reſponſa prudentum*, have been termed, time out of mind, a main and principall part of the Common Law of *England*. And therefore having cleared this point at large, I ſhall eaſily yeeld to Dr *Coal*, that the Kings Majeſty may command a greater matter of this nature, then *that the holy Table ſhould be placed where the Altar ſtood, and be railed about for the greater decencie*; and that, although the Statute of 1° *Eliſ. c.* 1. had never been *in rerum natura*. But how doth the Dr make it appeare, that his moſt excellent *Majeſtie* hath *commanded* any ſuch matter? or that there is (as he avows) any *publick Order* for the ſame? And this he muſt do by *Proof*, *Reaſon*, *Authority*, nay *Demonſtrations*; as one that can endure no modeſty of aſſertion, *(ſ) I think*, *I conceive*, *I have heard*, *I beleeve*, but jeeres at them all. I warrant you, he ſhall make it cock-ſure with three *Apodicticall Demonſtrations*.

1 (t) It *is ſo in his Majeſties Chappell, where the ancient Orders*

(q) Iuriſdictio intra hoc regnum exercita, *Cawdreys Caſe*, p. 8.

(r) Poſt-nati, pag. 54.

(ſ) P. 28. & 18. Ἁμαθία μὲ δειλίᾳ, λογισμὸς ἢ ὄκνον φέρει. *Thucyd. lib.* 1. *And Ariſtotle gives us many preſidents of theſe modeſt expreſſions.* Πᾶσα τέχνη καὶ πᾶσα μέθοδος, &c. ἀγαθοῦ τυγχάνειν δοκεῖ. *Eth.* 1. *c.* 1. *See there the difference in Euſtratius between* φαίνεσθαι *&* δοκεῖν.

(t) Pag. 1. p. 27 & pag. 51. 52.

*Orders of the Church of England have been beſt preſerved, and without the which (perhaps) we had before this been at a loſſe amongſt our ſelves for the whole form and faſhion of Divine ſervice. The Chappell of the King being the beſt interpreter of the Law which himſelf enacted; wherein the Communion-table hath ſo ſtood, as now it doth, ſithence the beginning of Queen Eliſabeth, what time that Rubrick in the Common prayer-book was confirmed and ratified.* For thus he uſeth to double and treble his files throughout all his Pamphlet, that he may make himſelf a *Body* and *Groſſe* (of words at leaſt) to skarre crowes withall.

I do confeſſe, that that moſt ſacred *Chappell*, but eſpecially the *Saint* of that *Chappell*, may for his pietie and true devotion be a *moving* precedent and *breathing* example, not onely for the Laity and meaner ſort of the Clergie, but even for the graveſt of all the Prelacie, to follow and imitate. And long may this Relation continue between that *Type* and *Prototype* of Majeſtie. Long may *he* ſerve *God*, and *God* preſerve *him*, and this *Church* and *State* through and by *him*. But yet every (*u*) *Pariſh-church* is not bound to imitate, in all outward Circumſtances, the pattern and form and outward embelliſhment and adorning of the *Royall Chappell*. And that for theſe Reaſons.

1. (*x*) An *Inferiour* is bound to yeeld obedience to the *outward* onely, and not to the *inward* Motion of the mind in his *Superiour*. For what the *Prince* keeps *inwardly* unto himſelf in his Will

(u) Pag. 28.

(x) *Summa Sylveſtri, verbo* Obed. p. 202. La razon es, por que lo que tiene el ſuperior præciſamente en la voluntad, no ſe ordena al ſubdito y inferior, a manera de præcepto, ni es declaracion de ſua voluntad-- Luego, en tal caſo no ay obligacion de obedecer. *Pedro de Ledeſma 2. parte de la Suma. traclad. 15, c. 1.*

and Understanding, hath no reference to the *Subject* by way of Precept, untill it break forth *ad motum exteriorem*, as the *Schoolmen* call it, to some *outward overture* and *declaration* relating to the *Subject*. How the *King* shall adorn and set out his *Chappell Royall*, is a matter *imminent* and left to his own Princely wisdome and understanding. It is a sinne against many precepts to whisper or doubt, but that he doth it wisely and religiously. But how his Laws and *Canons* require us to adorn our *Churches*, that is the *outward* and *exteriour moving* of his Princely mind, which the *Schoolmen* make the onely *Cynosure* of our Obedience. It is not therefore his Majesties *Chappell*, but his *Laws*, *Rubricks*, *Canons* and *Proclamations*, that we are to follow in these *Outward Ceremonies*. And this I shall cleare by an instance, which we should have heard before from the *Doctour*, but that (peradventure) he knew it not. At *Q. Elizabeths* first coming to the Crown, a *(y) Proclamation* indeed was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*. Then I confesse unto you, for that τὸ νῦν, and instant of time, the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole-starre* we were to saile by in our obedience. But this *direction* was not intended to be long-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, *(z) donec de Religionis cultu ex authoritate Parliamentaria statueretur*, until the Parliament might bring to the World that Statute of *Primo*, whereof

(y) Speed. p. 858. Stow, 634.

(z) Cambd. Elis. pag. 23.

whereof we ſpake ſo much before. As therefore that wiſe *Princeſſe* made ſhift for a time with her Siſters (a) *Seal*, ſo did ſhe with her (b) *Ceremonies*; but forſook them both, as ſoon as ſhe could be otherwiſe provided. So as now we are no longer to preſident our ſelves in this kind by the *Chappell*, but by the *Liturgie* of *Queen Eliſabeth*.

2. I hope I ſhall ever live and die in an awfull and reverent opinion of that ſacred *Oratory*, the viveſt reſemblance I know upon the *Earth* of that Harmony of the *Cherubims* we look for in *Heaven*. Yet do I truſt it will be no offence to any that beares equall devotion to that ſacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuarie* in that holy ground) from the ſhadow and ſhelter of the *Royall Chappell*. Where did the man ever hear of any *Chappell* in the Chriſtian world that gave forme and faſhion of Divine Service to whole *Provinces*? To what uſe ſerve our grave and worthy *Metropolitanes*, our *Biſhops*, our *Convocation-houſe*, our *Parliaments*, our *Liturgies* hedged in and compaſſed with ſo many *Laws*, *Rubricks*, *Proclamations* and *Conferences*, if *we had been long before this at a loſſe in England for the whole form and faſhion of Divine Service*, but for one *Dean* and ſo many *Gentlemen* of the *Kings Chappell*? Here is a riddle indeed!

(c) *Mater me genuit, quæ eadem mox gignitur ex me.* I have heard often of a *Mother-church*, but now behold a *Mother-chappell*! (d) When *Pius Quintus* ſet forth his new *Miſſall*, he caus'd it to be proclaim'd

(a) *Poſt-nati*, p. 73.

(b) For they were the entire Ceremonies of the Maſſe: but that the Lords prayer, Creed and Letany was in Engliſh, as was uſuall in her Fathers time. *Cambd. Eliſ. p. 23. Stow. p. 614. Letany with Suffrage printed 16. of June. 1544.*

(c) *Sphinx Philoſoph.*

(d) Ad Baſilicæ principis Apoſtolorum publicari & affigi— *Pius Quintus, procem. ante Miſſal.*

claim'd at S. *Peters Church*, and not at the *ſacred Chappell*. (e) *In the name of God let the ſame Offices be ſaid in all the Provinces, as are ſaid in the Metropolitical Church: as well for the order of the Service, the Pſalmodie, the Canon, as the uſe and cuſtoms of the Miniſtration*, was the old rule of the ancient Fathers. I have read of great *diverſity* heretofore in ſaying and ſinging in Churches within this Realm; of the *Vſes* of (f) *Salisbury*, of *Hereford*, of *Bangor*, of *York*, of *Lincoln*; but never untill now of the *Vſe* of the *Chappell*. I have read alſo of far more ancient *Offices* then any of all theſe, the (g) *Gallicane* Courſe, the *Scottiſh* Courſe, the *Romane* Courſe, the *Eaſtern* Courſe, the Courſe of S. *Ambroſe*, and the Courſe of S. *Benedict*, all at once uſed in ſeverall parts of this Iſland: but never read I of any ordering or directing Courſe from his Majeſties *Chappell* untill now.

I pray you, good Sir, how were the *divine Services* held up in Chriſtendom for the firſt 500 yeares, in all which time (if we may beleeve one of our beſt (h) Antiquaries,) we ſhall hardly meet with the name of a *Chappell*? Ile put you a merry Caſe. Moſt of our (i) *Liturgicall* Writers (the Favourites of the time) are of opinion, that this word *Capella* is derived from *Capa*, which ſignifies a *Hood* or a *Mantle*, and borrowed from the firſt Chriſtian Kings in *France* of the *Merovingian* line, who carried about them in their Armies, the *Hood* of S. *Martin* as a Relick of much

(c) *Concil. Gerund. in Spaniſh en Girona. Anno* 517. *Can.* 1. Que enquanto a la celebration de los officios eccleſiaſticos, &c. *Franciſco de Padilla. Hiſtor. Eccleſ. de Eſp. part.* 2. *centur.* 6 *c.* 9 *It is cited by Gratian* 3. *part. d.* 1. *de Conſecr. Burch. l.* 3. *c.* 66. *Ivo part* 3. *c.* 68. *Beat. Rhenanus Præfat. in Miſſ. Chryſoſt. And is a currant direction in all Authours*

(f) *Preface before the Common prayer-book.*

(g) *In a very old and ancient Miſ. at Sr. R. Cottons.*

(h) *Sr H. Spilm. verbo* Capella.

(i) *Strabo, de rebus Eccleſiaſt. c.* 31. A *Capa* B. Martini, quam Reges Francorum, ob adjutoriũ victoriæ, in prælijs ſolebant ſecum habere. *Gemma Anim. de antiq. ritu Miſſ. l.* 1. *c.* 128. *Durand. Rational. divin. l.* 2. *c.* 10. *Beat. Rhen. Præfat. in Miſſ. Chryſoſt. Ioſeph. Vicecomes Obſervat. Eccleſiaſt. vol.* 3. *l.* 2. *c.* 28. *Ludovici primi Annalium.*

eſteem

esteem : and using to say their *Mattins* and *Vespers* in that homely Booth where this Jewell was lodged, the place from this *Capa* was called *Capella*, and the beginning of *Chappells* in these parts of the world. My Case then is this : That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clouys* his *Chappell*, they must have had every one of them a *Hood* of S. *Martins* to officiate over : which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the Martyrologie put together. And many yeares after King *Clouys*, *Chappells* in *France*, and the bordering Countreys, were allowed but (k) *Portative*, when all the Churches had *fixed Altars*; so as the *former* could not in our particular give Law to the *later*.

I will now lead you from *France* into *Spaine*, to see if any Countrey can yeeld you satisfaction; and let you understand, that in the Kingdom of *Toledo*, and the famous Universitie of *Salamanca*, *Services* in *happells* are quite differing from those in *Parish-churches*, the (l) *Mozarabique* pen'd by *Isidore* & *Leander*, being to this very day in use in the one, but the *Romane Office* commanded in the other. Teach not the *Daughter* therefore against all Antiquity to jet it out before the *Mother* : But rather give us leave to steere our selves by the *Kings Lawes*, and we shall honour as much as you, the comelines and devotion of the *Kings Chappell*.

3. Lastly, I would you had not named at all *the beginning of Queene Elizabeth*. For when the *Rubrick* and *Common prayer* was confirmed,

(k) *Gratian. Decret. part. 3. d. 1. De Consecr. Ex Concilio Triburt. Non extat hoc Concilii, extatur tamen a* Burchardo *etiam l. 3. c. 56. qui proculdubio vidit; citat enim hæc verba, ex Can. 4. Vide Ioseph. Vicecom. ubi supra & Bin. Concilior. vol. 3. p. 1094 ex Hermanno Canisii.*

(l) Mozarabe por que usavan del los Christianos, que quedaron mezclados entre los Moros Arabes y se usa del en particulares Capillas de Toledo y de Salamanca. *Fr. de Padilla, Hist. Eccles. de Espan. part. 2. centur. 7. c. 29.*

firmed and ratified, there was an *Altar* in that *Chappel*, and the very *(m)* old *Masse* officiated thereupon. When the *Act of Parliament* was passed, assented unto, and printed or proclaimed, the *Altar* was removed, and the *Table* placed, and (as both parties conjecture, for they were neither of them, the *Inigo's*, or Masters of the work at that time) in the very room that was filled up with the former *Altar*. And this may be, for ought the one knoweth, *to make use of the rich Covers and ornaments*, which fitted that room. But the other, as resolute as *(n)* *Bacon* the *Carmelite*, enduring no *Guessing* or *May-bees* in this subject, holds it for a *thrifti: dream*, and *a poore conjecture*. Better a great deal *the Chappells and Churches were left to their own ability, to provide themselves of convenient ornaments, without being any way beholding to their former Altars*. And if so learned a man had not delivered it, I should have held this opinion to be but σκιᾶς ὄναρ, (as *Pindar* of another in that kinde) *the very dream of a shadow*, or *the shadow of a dream*, that the State should throw away more rich furniture for trying of conclusions, then the revenues of many Churches in the Kingdome are worth. But there might be other reasons of this *posture* of that *Table*, then either party hath hitherto touched. *(o)* What if it was to hold besides fair *Candle-*

(m) Romano autem ritu in cæteris omnibus uterentur. *Cambd. El. p. 23.* Vsque ad vicesimum quartum Iunii. *Idem. p. 39.*

(n) *Call'd* Doctor resolutissimus, *Præfat in 1. Sentent.*

(o) *Hist. of the Counc. of Tr. l. 5. f. 411.* Not making any open declaration, what doctrine she would follow, designing as soon as she was settled, to establish it. Et par my cette innovation laissa plusieurs choses qu'elle jugea indifferentes, comme les Orgues, les Ornements d'Eglise, quoy que plus pour police que pour religion.

*Du Chesne Histoire d'Anglet. l. 21. d. 10.* Exceptâ Christi cruci affixi effigie, quam in domestico sacrario servavit Regina, publicéque ostentari passa est. *Thuan. Hist. l. 23. pag. 670.* La Royne, qui vouloit flatter les Catholiques & ses Princes estrangers, faignant n'estre pas tant esloignée, qu'on pensoit, de la Religion Catholique, ny a l'egal de ses Predecesseurs, fit dresser en sa Chapelle une table en forme d'Autel,

*sticks*,

ſur laquelle elle fit mettre une croix d'argent, aux d'eux coſtés de laquelle il y avoit deux cierges, &c. Publiant, mais avec trop de faintiſe, que ce qu'elle faiſoit, n'eſtoit que comme conſtrainte à ſuivre l'inclination de ſes ſubjects. Leſquels toutesfois au contraire elle force & contrainct d'aller aux Egliſes Proteſtantes. *Flor. Du Remond. de la Naiſſ. l. 6. c. 11. 73.*

*ſticks*, emboſſed *Plate* and *Books* of Silver, which muſt have a *back* or *wall* to reſt upon? What if there ſtood in the middeſt thereof a maſſie *Crucifix?* What if all her *Chappell* was thus ſet forth, to comply with forreigne Princes, and to make them beleeve ſhe was not ſo farre eſloigned from the Catholick Religion, as was bruited abroad? Were all the *Churches* in *England* to take pattern by this, *who might not poſſeſſe a picture in this kinde, no not any of the Subjects in their* (p) *private houſes?* Let *Dr Coal* kindle as red as he pleaſeth: I dare not be too peremptory in theſe Aſſertions, no more then *Ariſtotle* durſt be in his morall Philoſophie; But I leave him to peruſe my Margin a little, where he ſhall finde two or three *Frenchmen*, who out of the Freedome of the Nation, will be ſure *Parler tout*, and to conceal nothing that ever they heard of. And this is my Anſwer to the firſt Argument.

(p) *Articles of 1mo. Eliſ. Artic.* 45. Whether you know any that keep in their houſes, any undefaced Images, Tables, Pictures, &c. *Sermon againſt perill. of Idol. part. 3. p.* 42. Images of Chriſt be not onely defects, but alſo lyes. *Not that this is* Goſpell, *but that it is* Q. *Eliſ.* her Homily.

2. (q) *The Queens Injunctions were ſet out for the reiglement and direction of all the Churches in this Kingdom, and it is ſaid in them, that the holy Table in every Church ſhalbe decently made, and ſet in the place where the Altar ſtood, and there ſomtimes covered, as thereto belongeth,* (there is added which he leaves out, *and as ſhalbe appointed by the Viſitours*) and if ſo, *then certainly* (without any *ifs* and *ands*) *it muſt ſtand along cloſe*

(q) *p.* 18. 19.

*close by the Wall; because the Altars always stood so,* that is, (r) *generally and for the most part.* (s) *And himself affirms, that placing of the Table where the Altar stood* (which he no where affirms *terminis terminantibus*, but as before, (t) *in the place of the Chancell where the Altar stood) is the most decent situation, when it is not used, and for use too, where the Quire is mounted up by steps, &c. which might have easily been done.* Howbeit afterwards, like a curs'd Cow, (*(u) Quo teneam nodo?*) he throws down all the milk he hath given: for when he had (desperately) written before, (x) that *he thought somewhat might be said why the* Table *should stand in that place of the Chancell where the* Altar *stood,* he saith now, that (y) *if by* Altar-wise *is mean't, that it should stand along close by the Wall; then he believeth not, that ever it was so placed* (*unless by Casualty*) *in Country-churches.* So that confessing all this, (z) and *that* (as he guesseth) *the Queenes Commissioners were content, that the Altars themselves should stand,* in the *Injunctions* 1559. *we have that great* (a) *advantage which* Tully *speaks of, Confitentem reum*; were we but sure to tie a knot upon him: For he is a slippery youth.

(r) p. 56.
(s) p. 19.
(t) p. 17.
(u) p. 18.
(x) p. 17.
(y) p. 18.
(z) p. 13.
(a) p. 13.

(b) Plautus in Pseud.

(b) *Ps. Quid, cùm manifestò tenetur? Ch. Anguilla'st, elabitur.*

So that, as the former Argument was taken from the *Queens Chappell*, so is this from the *Queens Injunctions*; and (I confesse) the more pertinent of the twayn, if it had a *Cube*, or any solidity to rest upon.

I answer first: That though I may grant the *Queens*

*Queens Injunctions* to have been an *Eccleſiaſticall Law*, yet ſhall I ever hold them to have been *Laws* of *England*, and not of the *Medes* and *Perſians*. And (c) the *Kings* of *England* have a power from God himſelfe, not onely to *make* Laws, but to *alter* and *change* Laws from time to time, for the good of themſelves and their Subjects, as I ſhewed before. Eſpecially thoſe parts of the *Injunction*, which (like trees) breed the Worms in the Body of them, which in a ſhort time muſt needs deſtroy them, cannot but be ſubject to alteration. And this *Injunction for Tables in the Church*, is clearely of that nature; *That the* holy Table *ſhould be ſet in the place where the* Altar *ſtood, and there commonly covered as thereto belongeth, and as ſhalbe appointed by the Viſitours.* Which laſt words this falſe-fingerd gentleman left out in his Quotation, as I noted before. So that this *Injunction* is but, as he ſaid of (d) *Saul*, *the ſonne of one yeare*, and being ſet forth in the end of *Primo*, referres the *placing* and *adorning* of the *Table* to the *Commiſſioners*, which concluded both theſe particulars in their *Orders* of *Tertio*; (e) *That the* Table *ſhould ſtand where the* ſteps *within the Quires and Chancells ſtood, and ſhould be covered with Silk or Buckram.* And there if you be a good huntſman, you may winde your Horn, and blow the *full* of that *Injunction*. O, but there is more life in the Game then ſo! (f) *For then the* Orders *publiſhed* 1561, *muſt runne quite croſſe to the* Injunctions *publiſhed* 1559, *but two yeares before; which were ridiculous to imagine.* Well *Coal*, thou art an *Animal ra-*

(c) *Poſt-nati*, p. 106.

(d) 1 Sam. 13 1.

(e) *Orders the* 10th *of Octob.* 1561. *the firſt* Item.

(f) P. 22.

 *tionale*

*tionale risibile*, that is, a most ridiculous creature, for thy reasoning. How many *Acts of Parliament* hath *England* seen, that were made *Probationers* for a shorter time then *two yeares*, as you compute it? What was that last *Proviso* in the Statute of *Primo* (g) you so much stood upon even now, but to imply; that the *Queen* by her *Commissioners* (when she saw cause) would appoint alterations of Ceremonies, without making your Mastership so merry disposed? However, this *Injunction* had her *plenitudinem dierum*, having lived to the last minute it was ever intended for, that is, the setling of some other *Order* in the premisses by the *Queens Commissioners* in Causes Ecclesiasticall. They setled the *Table* from the Wall, and (h) *so it continued for many yeares in most places of* England, *(perhaps when this* Letter *was written) though much deviated* (as you think) *from the ancient practice*, of those few Moneths, *scil.* under the foresaid *Injunction*. But the *Coal* is not yet quenched; for he flames in the faces of the *Commissioners*, (i) for *offering to place the* Table *where the* Steps *stood, and yet fixing upon the wall* (which the *Advertisements* of 1565 do call the *East-wall*) *the Tables of Gods Precepts imprinted for the said purpose; which could not be, if the* Communion-table *were not to stand above the Steps, and under the Commandments, and therefore all along the wall*, (and why not aswell *in the place of the steps*, and *end-wise to the wall*?) *on which the ten Commandments were appointed to be placed.* Here is the longest conclusion, that ever I heard made of such short and pettie premisses. I hope he doth not think that the *Tables of the Law* did

(g) P. 58, 59, 50.

(h) P. 26.

(i) P. 22.

hang

hang *Geometrically*, by a perpendicular line cutting right angles with the *Communion-Table*. For if they did, they would not ſerve his turn even in that pendancy. So that to be fixed *on the Wall*, or *the Eaſt-wall*, over the *Communion-boord*, can ſignifie nothing elſe, but that they ſhould be fixed higher then the *Communion-Table*, upon ſome part of the Eaſt-wall, ſo as the people ſeeing the *Communion-table*, might over that ſee and read the *ten Commandments*. And this may be the better done, though the *Table* ſtand in the *Midſt* of the *Quire*, which is more then the *Letter* required. And this is the true meaning of thoſe *Orders*, as appeares by (*k*) the generall practice, and the *Canons* in force. *That the ten Commandments be ſet upon the Eaſt-end of every Church, where the people may beſt ſee and reade the ſame.* Not juſt over the *middle* of the *Table* (*l*) running along the Eaſt-window *Altar-wiſe*; (for then they muſt, in moſt Churches, be fixt in the very Glaſſe it ſelfe) but in any part of the *Eaſt-end*, *where (m) they may be ſeen and read of the People.* And ſo in *B. Sand's viſitation* 13° of the *Queen*, the *Article* runs no more then thus, *Whether have you in your Church or Chappell the Table of the ten Commandments?* So that the very Church-Painters cannot but have *Tanto di naſo*, a noſe as long as the *Rhinoceros*, in making themſelves merry with the conceit of this Argument. The *Commandments* are over the *Table*; *Ergo* over the *ſide* of the *Table*. *Non ſequitur*. They may be over the *End* of the *Table*. And that ſhall be the end of my firſt anſwer.

(k) *Interpretatio practicæ* is to be conſidered in all things. *Poſt-nat.* p. 66.

(l) *Canon* 82.

(m) *Canon* 82.

(n) p. 8, & 9.

Secondly, how doth it follow, that (*n*) if the

*Injunction* require that the *Table* ſhould be ſet in the place where the *Altar* ſtood, it muſt *ſtand along cloſe by the wall?* have you no better proof for it, (o) then that *Altars alwaies ſtood ſo?* Although this be a moſt bold and ignorant aſſertion (as ſhall be ſhewed in due time) yet being admitted, it doth not prove your ſequele. For it might ſtand *above* the *ſteps*, with the *end Eaſtward*, and the *ſide Northward*, (p) *as it was in moſt places of* England, *when this* Letter *was written*, and yet obey the words of the *Injunction*, *and be in the place where the* Altar *ſtood.* If the *Injunction* had ſaid, It was to be in the very place of the *Altar*, it had not done your feat. For, as *Ariſtotle* tells us, *there is a double place*; there is (q) τόπος κοινὸς καὶ ἴδιος· there is a place of the *Altar*, which might hold *more* then the *Altar* did; and there is a place, that holds (r) *juſt no more* in any dimenſion, then the thing placed. And the *Injunction* directed to her Majeſties *Subjects*, and not to her *Mathematicians*, is likelier to uſe the term of a *common* and *ordinary*, then of a *proper* and *Mathematicall* place. This very *Injunction* ſaith in the next words, that *in the time of the Communion it ſhall be in the* Chancell. (ſ) The *Rubrick* ſaith, *in the* body *of the* Church *or* Chancell. The (t) *Canon* in force, *in the* Church *or* Chancell. All which are *common* and *Mechanicall*, and not *Mathematicall* places. And ſo the *place* of the *Altar* in this *Injunction*, is not all, and in all dimenſions, but ſome part onely of the Room which that *Altar* filled.

(o) P. 19.

(p) P. 26.

(q) Natur. Auſcult. lib. 4. c. 4.

(r) Ὃς περιέχει οὐδὲν πλέον ἢ σε. Ibid.

(ſ) Before the Communion.

(t) Canon 82.

But

But here it is not ſo difficult neither. The words are, *In the place*, UBI, *where the* Altar *ſtood*; as in the (u) *Orders* of *Tertio*, *where the* Steps *ſtood*. So that the *Injunction* doth not deſcribe the *Mathematicall* place, but the *Vbi* onely, and *artificiall* place of the *Altar*. And (x) *Scaliger* will tell you, that many things elſe may be in an *Vbi*, without levelling their length, breadth and thickneſſe to the equall dimenſions of a corporeall place. And therefore for the great paines you take with your line and levell, in finding *that the* (y) Altar *takes up much room to the* North *and* South, *which the* Table *placed endlong doth not take up, and the* Table *much room to the* Eaſt *and* Weſt, *which the* Altar *did not*; you might have ſpared it all againſt the building of a new Pigeon-houſe. Your Chalk and Oker are quite waſht away with theſe diſtinctions. For I that am but a poore Countrey-joyner, can ſet you up (if you pleaſe) a *Table* end-wiſe above the *Steps*, that ſhall be ſaid as properly to be in the *place where the Altar ſtood*, as to be in the *Church*, in the *Chancell*, or that paved ground where the *Steps* were a little before demoliſhed. And thus the *Writer* of the *Letter* doth not play (z) *Faſt and looſe*, but *looſe* with you for altogether, diſſolving this *Vtopian* contradiction that rumbled in your brain, without the help of *Antonius Zimarra*. If you mean by *Altar-wiſe*, the *place*; ſomewhat may be ſaid for it; if the *Form* of an *Altar*, nothing at all in the *Injunctions* of 1559. Nor doth the *writer* of the *Letter* any where ſay, that (a) *the Queens Commiſſioners*

(u) *Alſo that the Steps, &c.*

(x) *De ſubtilit. Exercit.* 359. § 5.

(y) Pag. 19.

(z) Pag. 18.

(a) Pag. 13.

*missioners were content the Altars should stand*; for my Copy hath it, (b) *the Queen and her Counsell*, her *Commissioners* having no hand at al in these *Injunctions*. So that your self is the (c) *Reus* in this Confession: either wilfully corrupting the text, or swallowing a Gudgeon presented by the transcriber. I am not salaried to defend the *Writer* of the *Letter* in all words and syllables; who (had he any ground given him by his Majesties Laws to turne him about) seemes unto me fully as forward, and farre more able to defend old Ceremonies, then you are. But I must say this (though both of you should be offended) that the (d) *Queen* and the *Counsell* do not, unto me, seeme to approve, but rather to disprove the standing of *Altars*, in this *Injunction*. They say indeed, that absolutely, and abstractedly from circumstances and considerations, it seemeth no matter of great moment, unto them, whether the Sacrament be administred upon the *Altars*, or the *holy Tables*, so as it be *duely* and *reverently* performed. *Duely*, without turning it to a *Sacrifice*, as the *Pontificians* did: And *reverently*, without pulling it down to a *bare signe* and *Figure*, as the *Zuinglians* did. But taking the case not abstracted and naked, but cloathed and adorned with all its circumstances unto their consideration, they clearely resolve to put down the *Altars*, and set up the *holy Tables*, for two main reasons. (e) The first, for *uniformitie* of divine Service through the whole Realme. And secondly, for a *conformitie* with the Statute of 1° *Elis.* c. 2. to the which the *Queen* had but newly

past'd

(b) The Queens most royall Majesty by the advice of her most honourable Counsell. *Preface to the Injunct.*

(c) P. 13.

(d) *The words be these*, In the other (*that is*, either) whereof, saving for uniformity, there seemeth no matter of great moment, so that the Sacrament be duely and reverently administred.

(e) *In these words*, Yet for observation of one uniformity through the whole Realme, and for the better imitation of the Law in that behalf, it is ordered, &c.

paſs'd her *Royall aſſent*, when by the advice of her Counſell ſhe publiſhed theſe *Injunctions*.

My third therefore and laſt Anſwer is this, That it had been (*f*) *ridiculous indeed to imagine*, that the *Queen* and her *Counſell* (the very flower and glory of both the Vpper and Lower houſe of Parliament) ſhould in theſe *Injunctions* vary from the *Rites*, which they had but few dayes before preſcribed to be uſed in the *Rubrick* of the Book of *Common prayers*: (*g*) Where the Miniſter appointed to reade the Communion, is directed *to reade the Commandments, not at the end, but at the North-ſide of the Table*, (h) which implies the *end* to be placed towards the *Eaſt great Window*, as is was likewiſe practiſed in King (*i*) *Edwards* time; which the *writer* of the *Letter* (what ſhift ſoever the poore man made to get the *Book*) hath indeavoured to prove out of (*k*) *The Troubles at Francofurt*. It being very like, that *Cox*, *Grindall*, and *Whitehead* (who made halfe the (*l*) number of the peruſers of the *Liturgie*, which was to be confirmed in the Parliament of *Primo*) would obſerve that Ceremony in placing the *Communion-table*, which themſelves (at home and (m) *abroad*) had formerly practiſed. And that this was the laſt ſituation of that *Table* in King *Edwards* time, we may know from a ſervant in Ordinary of Queen *Maries*, from whom as I would be loath to receive matters of *doctrine*, ſo ſhall I never refuſe to be informed in matters of *Fact*, conſonant and agreeing to the *Rubrick* of our *Liturgie*. Conſidering, as the Poet ſaith,

(f) P. 22.

(g) *Letter. p.* 71

(h) *Rubrick before the Communion.*

(i) P. 26. That onely was put in to ſhew that he had the Book entituled *The Troubles of Francofurt.*

(k) *Pag.* 30.

(l) *Cambd. Eliſ.* p. 23.

(m) *Troubles of Francof. p.* 23. 24.

*Fas*

——— *Fas eſt & ab hoſte doceri.*

(n) Miles Huggard, in his book cal'd *The diſplaying of Proteſtants, Anno* 1556. *Pag.* 81. *So the Biſhop of Lincoln to Biſhop Ridley*, And yet when your Table was conſtituted, you could never be content in placing the ſame, now Eaſt, now North, &c. *Act. & Monum. vol.* 3. *p.* 497.

(o) *Letter pag.* 71. 70.

(p) *Actor Eccleſ. Mediol. ſub Car. Borrom. part.* 4. *Inſtructionum fabricæ & ſupellectilis Eccleſiaſticæ, l.* 1. *c.* 11.

(q) *Pag.* 11.

(n) *How long were they learning to ſet their Table to miniſter the ſaid Communion upon? Firſt they placed it aloft, where the high Altar ſtood. Then muſt it be ſet from the wall, that one might go between: The Miniſters being in contention on whether part to turne their faces, either towards the Weſt, the North, or South. Some would ſtand Southward, ſome Northward, and ſome Weſtward.* And this contention was determined (by the *Rubrick* ſtill in force) for the *North-ſide* of the *Table*. Which in my opinion, confirmes very much the conceit of the *Letter*, ſeeme it to *Doctor Coal* never ſo ſhallow. That the *Table* ſhould ſtand above the *ſteps*, if there were any; That it ſhould not ſtand along cloſe by the wall; That having (unleſſe it were a Monſter) but two long *ſides*, (o) one of them ſhould be placed towards the *North*, to obey the direction of the *Liturgie*. And for elbow-room, let him take his ſquare & plummet again, wee'l finde him enough. (p) *When you build an high Altar, there muſt be from the foot or loweſt degree thereof, to the Rails that encloſe the ſame, eight cubits, and more, if the Church will bear it, that there may be room for the Clergie to aſſiſt (as ſometimes is required) at ſolemne Maſſes.* When the *Altars* therefore, with their appurtenances, were taken down (for I will not offend thoſe tender eares of his with the word (q) *Pulling* any more, though they deſerve to be pull'd once again for this childiſh *Criticiſme*) there was roomth enough to ſet a *Communion-Table end-wiſe*, in that very place where the *Altar* ſtood

ſtood. Yet doth *Doctour Cosin* hope (if his fire be of any activity at all) he hath burnt this doctrine to very duſt, *erudito pulvere*, with the learned duſt of his Geometry.

(r) *For there is no difference at all in this caſe, between the North-end and the North-ſide, which come both to one. For in all quadrilaterall and quadrangular figures, whether they be a perfect ſquare, which Geometricians* (ſ) that is, *Peter Ramus*, and thoſe that follow him; for the *Greeks* do call it τετράγωνον, and the *Latiniſts*, *æquilaterum*; which would not handſomely fit in this place, where the diſcourſe is of a *long-ſquare*) *call* Quadratum; *or a long-ſquare* (*as commonly our Communion-Tables are*) *which they call* Oblongum, *it is plain, that if we ſpeak according to the Rules of Art* (as I hope we do not uſe to ſpeak to poore *Subjects*, that are *penally* to obey Lawes and Canons) *every part of it is a ſide, howſoever Cuſtome* (t) (Quem penes arbitrium eſt & jus & norma loquendi) *hath prevailed to call the narrower ſides by the name of Ends. When therefore he that miniſtreth at the Altar, ſtands at the North-end of the ſame, as we* (that are not *Mathematicians*) *uſe to call it, he ſtands no queſtion* (the right ſtile of a (u) *Geometrician*) *at the North-ſide thereof, as in property of ſpeach we ought to call it. And this Interpretation of the Rubrick I rather ſtand to, becauſe it is tranſlated in the Latin Liturgie of* 2do *Eliſabethæ*; ad cujus menſæ Septentrionalem partem Miniſter ſtans. *And I preſume no man of reaſon can deny, that the Northerne end or ſide* (*call it which you will*) *is* pars Septentrionalis. And thereupon he throws down his *Gauntlet*, and

(r) pag. 23.

(ſ) *Geometr. lib.* 12. *Can.* 2.

(t) *Horat. in Arte Poëtica.*

(u) Geometræ, qui ſe profitentur non perſuadere, ſed cogere. *Cic. Acad. Quæſt. l.* 4.

(contrary to the *Proclamation*) challengeth in plaine termes the *trimme Epistoler*, to let him (if he can) heare in some reasonable time the contrary from him.

It is a Chartell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please, or otherwise to disgest, as his stomack and discretion shall best serve him. Let him meet the *Doctour*, if he dare; but yet happie he, if he do not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soul, when it is throughly plung'd in the studies of the *Mathematicks*. For as these learned men converse in abstracted notions (as the (x) *Philosopher* tells us) without any mixture with the mud of this world; so is their pleasure and contentment so pure and liquid, that it is a kind of (y) *Hony-combe without any wax*, and a bowl of *Nectar* powred down their throat without a crum of any diverting or distasting thought to interrupt them. Incomparable was the delight of *Euclide*, when he had found how to make but (z) a *Iacobs staffe*, which notwithstanding, I can buy for twelve pence. *Archimedes* wash't in a brazen Lavatory, cryes out in an extasie, *I have found it*. His men thought he had found a *Coronet of gold*, and it was nothing bnt the (a) *Coronet* or Circumference of the *Vessell*. But that sad youth *Pythagoras* went beyond them all, who having ever

(x) Ἐξ ἀφαιρέσεως. *Arist. de Anima, lib. 1. cap. 1.*

(y) Ἀκήρατοι νομαὶ τῆς μελιττῶν. *Plut. Non suaviter posse vivere juxta Epicurum. pag. 1094.*

(z) Τὰ διοπτικά. *Plut. ibid.*

(a) Ἐκ τῆς ὑπερχύσεως τοῦ στεφάνου μέτρησιν. *Idem ibid.*

ever been in all his Sacrifices, ἀνεπαχθὴς, far from any lavishing humour, when he had found in a *Diagramme* an equality of some lines, or (as the *Doctour* calls them) of some *sides*, in a right-angled *Triangle*, ἐβουθύτησε (saith mine (b) Authour) down went a whole *Ox* to the Gods for the Inspiration. It is not therefore without a great deale of reason, that Dr *Coal* doth thus triumph in this page, to have found, by his rare Invention and study in Geometry, *foure sides* in a long *Table*; nor without some hope of having one day an *Altar* and a *Sacrifice*, for joy of the *Diagramme*. And surely well may he deserve it, if at a *Table* that hath no *end*, he can Officiate at the *end* of the *Table*. Otherwise, to enform us that in every *Square* there are *foure sides* (that is, (c) *foure lines*; as all *Mathematicians* define a *side*.) I assure you, is no more, then a Child in his long coats was able to demonstrate to the Divine *Socrates*. (d) Socr. *From what line, my Child? Ch. From this line.* Socr. *what, from this of foure foot long running from angle to angle?* Ch. *Iust so, Sir.* So as the Gods deserve nothing at all, no not that *holocaust* mentioned in the beginning of the Book, of the *Doctours discretion* (which is a grain or two lesse then nothing) for this poore and meagre invention.

And that I deale clearly in this point to the *Greeks* in the *Margin*, I will adde some definitions of an (e) *English* Gentleman of good esteem amongst the Learned. *Triangles are those which are bounded with three right lines. Foure-square figures are*

(b) *Porphyrius de vita Pythag. ab Holstenio editus. p. 24.*

(c) Τετράπλευρα δὲ τὰ ὑπὸ τεσσάρων, Squares are figures compassed with foure right lines. *Euclid. Element. ex Theon comment. translated by Dasypodius.* Εὐθύγραμμα σχήματά ἐστι τὰ ὑπ' εὐθειῶν περιεχόμενα, Right figures are those that are compassed with right lines. *Ibid.*

(d) Σ. Ἀπὸ ποίας γραμμῆς; Π. Ἀπὸ ταύτης, &c. *Plato in Menon. pag.* 418. Pusionem quendam Socrates interrogat quædam Geometrica de dimensione Quadrati. *Cic. Tusc. qu. l. 1.*

(e) *M. Blundevils Exercit. 1 Book of the Sphear, p.* 274.

*are thoſe which are bounded with foure right lines. Many ſquare figures are thoſe which are bounded with more right lines then foure, &c.* If you ſpeak therefore according to the Rules of Art, a *ſide* in *Geometry*, is a *line* or *length*; and *foure ſides* are but *foure lengths*. But a *ſide* in the *Engliſh-tongue*, is a *long length* (as the *ſide* of a *man*, from whence the word is derived, is the *longeſt length* of a *man*) and the two *ſides* of a long *Square*, the two *long lengths* of that *Square*; which to the *worlds end* will never be proved to be that *Squares End*. Your ſelfe confeſſe that *Cuſtom* hath prevail'd to call the *narrower ſides* (ſay you, I ſay, *Lines* or *Lengths*) by the name of *Ends*. And will you diſpute out of *Geometry* againſt *Cuſtom*? And that with people which are no *Geometricians*? (*f*) Then *Ariſtotle* ſhall tell you what you are. *You muſt not diſpute in termes of Geometry, with thoſe that verſe not in Geometry: Otherwiſe, you will ſhew your ſelfe but a foul and ſophiſticall diſputant.* Now *Points* and *Lines* are (*g*) *proper* to *Geometry*: (*h*) and ſo are *Triangles*, *Quadrangles* and *Quadrates*. And therefore theſe are not words for binding and *penall* Laws. *Loquendum cum Vulgo.* When you ſpeak to the *People* of a *Side*, you muſt take a *Side* as they take it. (*i*) *we muſt take the words that are moſt uſuall*, that is, *thoſe of daily ſpeach and communication.* If *Cuſtom* have prevailed, it is too late to ſtop the current. *Cuſtom* will carry it quite away from your *Geometry*. And as you may ſee in the Margin out of *Tully* (one that underſtood prettily well the propertie

(*f*) Ω'ς οὐκ αὖ εἴη ἐν ἀγεωμετρήτοις περὶ γεωμετρείας διαλεκτέον· λήσει γὰρ ὁ φαύλως διαλεγόμενος. Ariſt. Anal. poſt. l. 1. c. 12.

(*g*) Γ' διὰ, Ariſt. Anal poſt 1 c. 10.

(*h*) Tul. Collac. li. 6. c. 21. p. 212.

(*i*) Opera danda eſt ut verbis utamur quàm uſitatiſſimis. Cic. 4. de Finib. Uſitata ſunt ea, quæ verſantur in ſermone & conſuetudine quotidiana. Cic. ad Herenn. lib. 4.

tie of ſpeach) there is no property of ſpeach, but in the ſpeach of uſe and *Cuſtome*. For otherwiſe every Art hath her *words of Art*; as (k) *Logick*, and what not? Nay the (l) great *Philoſopher* tells us, that if a *Muſician* propound his Probleme to a *Geometrician* in his own terms, hee'l go near to gravell him. If you pleaſe, wee'l try it a little. You are an excellent *Geometrician*, I perceive, and yet I ſhall preſent you with an *Epitaph* of a French *Muſician*, *Noel le ſueur*, written in terms of *Muſick*, which, for all your *Mathematicks*, you will never underſtand without the help of that *chanting Science*. Now if you may perchance have a *Crochet* in your pate more then I know of, be not deſcanting too faſt upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (m) *Chanter* of *Langres*, and is here faithfully tranſlated from the originall, who ever the Rhymer was.

(k) Dialecticorum quoque verba nulla ſunt publica; ſuis utuntur. Et id quoque commune omnium ferè artium. *Cic. Acad. quæſt. l. 1.*

(l) Ἢ ἐξ ἄλλης τέχνης, οἷς τὸ μουσικόν ἐστιν ἐρώτημα ἀγεωμέτρητον περὶ γεωμετρίας. *Analyt. poſt. l. 1. c. 11.*

(m) *Les Bigarreures du Seigneur des Accords. De Rebus par lettres ch. 3. p. 25 & 26.*

*An* Epitaph *of an excellent* Muſician, *faithfully tranſlated out of a* French *Authour.*

VVEll couth he climb the ſcale of *Gamuth Are*,
Till leaving *Quire*, and of a *Mood* to marry;
In this *imperfect Time*, & uneven *Notchets*, (*Crochets*.
His houſe with *Minum's* ſwarm'd, his head with
Then prowles a *Long* the Countrey for relief,
Look't for a *Large*, but lighted on a *Brief*.
And from the *White Long*, and the ſacred *Altar*,
Deſerving *Duplas*, reap'd but *Seſquialtar*.

*Base* was his best *part*; yet his Neighbours say,
He sung the *trouble* till his dying day.
For *Counterpoints* and *Discords* much enquest
He made, till here he found his *pause* and *Rest*.
*Time perfect* had he had and more *prolation*,
He quite had chang'd the *plain song* of the Nation.

Now all this is *canting*, not *chanting*, to an unmusicall man.

You are too much in your *Mathematicall* humour; as *Euclide* was before you: who passing through many countreys, and coming at the last to the banks of *Nile*, and finding there some *Diagrammes* in the sand, drawne by the *Egyptians*. (*n*) (whom the often overflowing of that River had forced to the study of *Geometry*) is said to kneele down, and give the Gods thanks, that he was entring into a countrey inhabited by *men*. As if they could be no *men*, that were not withall (*o*) *Geometricians*. I pray you therefore remember, that the *Rubrick* was written for the use of the *English*, not of the *Gypsies* or *Egyptians*. And for your directions hereafter, I will give you two Rules from two *Englishmen*, prettily well versed in *Lawes* and *Canons*, because *I* perceive you suspect and jeere the (*a*) writer of the *Letter*, as unskil'd in that kind. (*b*) *Words should be taken* sensu currenti. *For use and custome is the best Expositour both of Lawes and words.* If of all *Laws* and *Words*, then most of all of the *Words of the Lawes*. That's the first. The second is to the same effect. (*c*) *The other is the common name custom-*

(*n*) *Caelius Rhodigin. Antiq. lectian. lib.* 18. *cap.* 34. Nunquam non Collimitiis pereuntibus Nili exuperantia, *Hieron. Card. Encom. Geometr.*

(*o*) *Cardan. ibid.*

(*a*) The ableſt Canoniſt no doubt in the Church of England. *p.* 50.

(*b*) *Poſt-nat.* p. 62.

(*c*) *Whitgift in his defence of the admonition, tit.* 9. *pag.* 134.

*customably used of the common people, who will not be taught to speak by you or any man, but keepe their accustomed names and terms.* Though you will go neare to tell him for his good advice, (d) *that this was but his* Helena *to please the people.* Well, if one should invite the good Gentlewoman your wife to dinner, and bid her sit down at the *side*, meaning in your *property of speech*, at the *End of the Table*, he might upon the very naming of this word *side*, find his *Gossip* (peradventure) in the *Top* of the house. But to dally with you no longer; learned men in these very particular *Ceremonies* we have in hand, have appropriated the word *sides*, to the *long*, and the word *End*, to the *short length* of an *Oblong square*: So as they cannot now be otherwise (but *improperly*) used. What say you to *Gregory* the 13th who renewed the *Calendar?* I hope he had about him all the best (e) *Mathematicians* of *Europe*, that could inform him what was properly to be called *a side*. And yet in his (f) *Pontificall*, he makes no more *sides* of an *Altar*, then of a *man*, to wit, a *right side* and a *left side*; calling the *lesser squares*, the *anteriour* and *posteriour* part thereof. What think you of Archbishop *Bancroft*, and the *Composers* of our *Canons* now in being? Did they use in those *Canons* a *property of speach?* Surely they were much too blame, if they did not. And they require (as we heard before) (a) *That the ten Commandments should be set upon the East-end* (not the *East-side*

(d) Pag. 47.
(e) Bullarii Tom. 2. p. 456.
(f) antific. Greg 13. Venet. 1582. p. 144. Et thurificat Altare undiq; ad dextrum & sinistrũ latus. Et p. 142. In parte posteriori, & parte anteriori Altaris. *And it is so likewise in the* Pontificall *of* Pius Quartus *printed at* Venice, 1561. p. 133. *Above all this, see* Act. & Monum. *vol.* 2. *pag.* 700. *Of* B. Ridley. And in the Church of Paul brake down the wal, standing then by the high Altars side. And when the *Altare Sanctum* in S. *Denis* in *France* was opened by the Abbat *Suger*, there was found S. *James* arme *en la partie anterieur*, in the anteriour part; S. *Stephens* at the right, and S. *Vincents* at the left side of the Altar. *De Breul. Theatre des Antiquites de Paris. lib.* 4. *pag.* 1102.

(a) *Canon* 82.

of

*of every Church and Chappell.* And for the words of the *Latin Liturgie* of 2° of the *Queen*, that translates it, *ad mensæ Septentrionalem partem* (which (b) *Mocket* likewise follows in his Book) it helps the *Doctour* nothing at all, but to shew his want of *Logick* and *learning*. For beside that that Book is recommended onely (c) to a few *Colleges*, and not unto the *Church* of *England*, and was never confirmed by *Act of Parliament*, or King *Iames* his *Proclamation*; *Walter Haddon*, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words; the *Genus* for the *Species*, which in an Argument will by no means endure a (d) *Reciprocation*, as freshmen know in the Universities. I do presume, gentle *Doctour*, *that no man of reason can deny but that every* End *is a* Part: but I hope a man may stoutly deny that every *Part* is an *End*, and yet with the help of a warm Night-cap keep his Reason safe enough. Every *side* of a man is a *part*: but he that will say that every *part* of a man is a *side*, hath neither head nor brains of his own, nor hath he ever studied *Vesalius* his *Anatomy*. So that your Argument is troubled with a *Pleurisie* and some *stitches* in the *side*, which must be cur'd; otherwise *you have reason*, Sr, *to expect yer long to heare some news from the trimme Gentleman.* Your *Eve*, Sr,

(e) (—*Illa tuum, Castrice, dulce latus*)

was taken from your *side*: (And thereupon, by the (f) *Phrisians* and *Sicambrians*, a *wife* is to this day call'd a *side*.) But she was not taken from (g) *every part* of a man. Tell her, that she was taken

(b) *Politia Eccles. p.* 221.

(c) Quoniam intelligimus Collegia utriusque Academiæ, Collegium item novum prope *Wintoniam*, & *Ætonense*. *Q. Letters patents*, 6. *April. El.* 2.

(d) Ε πὶ πλέον καὶ τὸ γένος τοῦ εἴδους λέγεται. *Top.* 4. *c.* 1.

(e) *Martial. epigr. lib.* 6.

(f) *Martinius in Lexic. verbo* Latus.

(g) Si ex posteriori parte eduxisset, nimiò plùs mulier vilis extitisset; si ex anteriori, quasi viro adversariam effinxisset. *Gennad. in Paten. Lippom in Gen. c.* 7. *fol.* 74. Nè aut Domina, si de Capite; aut Ancilla, si de Pedibus. *Hugo de S. Victore.*

ken from your *Heels*, & you ſhall quickly find her (if ſhe be metall'd) about your *Eares*, So in this particular; when you officiate at the *end* of the *Table*, you may officiate at a *part* (and well enough, for ought the *writer* of the *Letter* ſaith to the contrary) but you cannot officiate at that part of the *Table*, to the which by the *Rubrick*, confirmed by *Act of Parliament*, you are literally directed and appointed. Beſides that, there is in this Latin tranſlation more to be conſidered, then you are aware of. The *Calendar* there is full of *Saints*, and ſome of them got into red ſcarlet; there is an innovation in the *Obits* and *Exequies*, which is fain to be warranted with the *Queens (h)* eſpeciall *Non obſtante*. And what needed this to yong Scholars, that mean't not to die ſo faſt, but deſired no more then leave to pray in *Latin*, to be better acquainted with books in that Language? Laſtly, there were ſo few Copies of this *Latin Liturgie* printed at the firſt, that *Dr. Whitaker*, when he was but yet a very yong man, was imployed by his *Vncle* the *Dean* of *Pauls*, to tranſlate it again into *(i) Latin*. Which had never been, unleſſe the other verſion was at that time either exhauſted or miſliked. Set all theſe together, and compare the yeare of 3° and 4° of the *Queen* (for ſo long it may be yer the *Book* was printed) with the doings at the *Councell* of *Trent*, with the *Popes* endeavours to *excommunicate*, and the *Emperours* to *protect* this yong *Princeſſe*, and you ſhall finde a probable reaſon that this *Liturgie* ſhould be tranſlated, rather to complie with the *(k) forreign*, then to reigle and direct the *Engliſh*

(h) Peculiaria quædam in funebribus & exequiis deprecanda, quæ Statuto non obſtante, &c. *Q. Letter patent.*

(i) Latinitate donâſſe fertur (*The Book is extent in* 8°. omnem rationem publicarum precum & totius Liturgiæ formam præſcriptam. *Aſſerionus in vita Whitakeri. Oper. tom.* 1. *pag.* 699.

(k) See *the Hiſtory of the Counc. of Trent. lib.* 8. *pag.* 727. *Item Cambd. Eliſ. pag.* 41.

Churches. And ſo much by way of Anſwer to the ſecond Argument.

3. The third and main Argument of Dr *Coal* is this: (*l*) *That his ſacred Majeſtie* (whom God long preſerve) *hath hereupon already declared his pleaſure, in the Caſe of* S. Gregories, *and thereby given encouragement to the Metropolitanes, Biſhops, and other Ordinaries, to require the like in all the Churches committed to them.*

(*l*) p. 63.

If this were true, it might very well ſerve for a Wall of braſſe to keep off the tongues and pens of all the *Clergie* and *Laity* of *England*, from intermedling in this Theme or Queſtion any more. For who could have ſo ſteely a brow, as to outface ſuch a ſacred Sentence; eſpecially in a matter of a nature indifferent, & acknowledged by all Laws divine and humane, to depend immediately upon the *Royall deciſion*? But it is moſt untrue, that *his Majeſty* hath declared in that *Act* one word of his pleaſure *Hereupon*, that is, againſt the Contents of this *Letter*; although it was (if I be rightly informed) either punctually read, or opened very fully, unto his moſt excellent *Majeſty* at that *Hearing*. But this *Pamphleter*, whoſe whole *book* is but a *Libel* againſt a *Biſhop*, and every *page* thereof a *malicious falſification* of ſome Authour or other, had this height of impudency onely left to aſcend unto in the Concluſion of his work, *ponere os in cœlum*, to outface heaven it ſelf, and miſreport the juſtice of ſo divine a *Majeſtie*. For if you abſtract from this *Declaration*, which this bold man hath printed for an *Act of Counſell*, the *Allegations* (which he

he calls the *Relations)* of both parties, and his *Majeſties* juſt pleaſure for the diſſolving of the Appeal; the remainder will prove a full confirmation of this *Letter* he ſo much frets againſt, and a moſt condigne reprehenſion of that Squirrel-headed yong man, that without conſent of his *Fellow-miniſter*, and in contempt of his *Dioceſan*, and all that populous *Pariſh*, would throw the *Communion-table* out of doores, and build him a cloſe *Altar*, out of faction and ſingularity. *His Majeſties* Reſcript, *Mentis aureæ verba bracteata*, fit to be written in plates of gold, is this, and this onely, concerning the point in controverſie.

*And likewiſe, for ſo much as concerns the liberty given by the ſaid Communion-book, or Canon, for placing the Communion-table in any Church or Chappell with moſt conveniency: That liberty is not to be underſtood, as if it were ever left to the diſcretion of the Pariſh, much leſſe to the particular fancy of any humorous perſon, but to the judgement of the Ordinary, to whoſe place and function it doth properly belong to give direction in that point, both for the thing it ſelf, and for the time, when and how long, as he may finde cauſe.* p. 65.

With this Sentence I will conclude the Chapter: And will not preſume with any (q) *mortall* diſcourſe of mine, to profane ſuch *heavenly* expreſſions. Here is more then I could ſay; here is as much as I could think. Here is no *Altar*, no *Altar-wiſe*, no *ſiting in the Eaſt*, no *ſtepping*, no *mounting*; but all left to the *Law*, to the *Communion-book*, to the *Canon*, and to the *Dioceſan*. And therefore if this do not defend the *Writer* of the *Letter* (if he

(q) Nè quid, poſt illud divinum & immortale factum, mortale faceret. *Plin. in Panegyr.*

prove a(r) Dioceſan *writing to his own private* Pariſh-Prieſt) *par my & par tout*, (as our *Common Lawyers* uſe to ſay) from the firſt word to the very laſt therein contained, let him get him another Champion, and remain undefended for me.

(r) pag. 3.

——(ſ) *Si Troja dextrâ*
*Defendi potis eſt, etiam hâc defenſa fuiſſet.*

(ſ) *Virgil. Æneid.* 1.

## Chap. III.

### *Of the* Epiſcopall, *and* Presbyterall *or private Miniſters power, in matters of* Ceremony. *What influence the* Piety of the times, *or the (ſecret)* good work now in hand, *can have on this ſubject.*

As the (a) ancient *wraſtler* in the *Olympick* Games finding his adverſaries members ſo ſlick and ſlippery with oile and ſweat, as it was impoſſible to lay any fixed hold upon them, uſed to powder them over with a kind of duſt, whereby to procure himſelf a ſurer gripe and faſtning: So this *Pamphleter* having ſlipt and glided (as it were) thoſe poore Reaſons he hath into all the ſeverall parts of this *Libell*, ſo as it is impoſſible to refute them without committing as many Tautologies as he uſeth himſelf; I have thrown this Method like a kind of Pin-duſt upon thoſe naked limbs, that I might get ſome hold of him, and trie whether he be as ſtrong and manly, as he is fidging and ſlippery in his Refutation. As therefore I have in the laſt Chapter reduced into

(a) A ceromate nos Aphe excepit. *Senec. Epiſt.* 57. Haphe, pulvis quo inſpergebantur luctaturi. *Muretus in locum.* *Sic Ovid.* Ille cavis hauſto ſpargat me pulvere palmis,

to a body all the *Regall*, ſo I intend to do in this, all the *Eccleſiaſticall* power, that the poore fellow conceives to be any way oppoſite to the *Letter* confuted. I muſt therefore fall a picking of them up, like ſo many Daiſies in a bare Common, here and there one where I can finde them.

Firſt, the ſetting of your *Table Altar-wiſe* being now exacted from you by your *Ordinary*: *This Caſe* (ſaith (*b*) he) *requires more of your Obedience then Curioſity. And ſhould we all be ſo affected as to demurre on the Commands of our Superiours, in matters of exteriour order, and publick government, till we are ſatisfied in the grounds and reaſons of their Commands, or fly off from our duty, we ſhould ſoon find a ſpeedy diſſolution both of Church and State. You know who ſaid it well enough*; Si ubi jubeantur, quærere ſingulis liceat, pereunte obſequio imperium etiam intercidit. (*c*) *Now the Ordinary of his own Authority can (if he pleaſe) ſo appoint and direct it.* Beſide that, *his* (*d*) *Majeſtie hath given encouragement to the Biſhops and other Ordinaries* (whereof I have ſhewed the contrary in the precedent Chapter) *to require the like in all the Churches committed unto them.*

(*b*) pag. 2.

(*c*) pag. 59.

(*d*) pag. 63.

Secondly, *The Vicar of* Gr. *himſelf* (*e*) *might deſire to have an* Altar, i. e. *to have the Communion-table placed* Altar-wiſe *at the upper end of the Quire, or uſe the name of* Altar *for the* Holy Table. (*f*) *Becauſe, for any thing the* Canon *tells us, the* Vicar (who is never nam'd or dream't of in the *Canon*, or articled unto concerning this particular in either the *Dioceſan* or *Metropolitan* Viſitation) *was to have a greater hand in ordering of the ſaid* Table *then the Biſhops immediate Officers, the* Churchwardens, *were*

(*e*) pag. 9.

(*f*) pag. 10.

*or ought to have; as one that better understood, what was convenient in and for Gods Service, then they did or could. Nor did the* Vicar *any thing against the* Canon (as he did not by taking his Mornings draught before he went about it) *in causing the* Table *to be disposed of to a more convenient place then before it stood in. Onely this* Epistoler *is pleas'd to countenance the Vestry-doctrine of these dayes, in which the Churchwardens and other Elders* (that grow in the *Doctours* barren wit, never dream't of in the *Letter*) *would do all, leaving their Minister* (God blesse good holy Church-men from such a misadventure) *to his studies and Meditations.* A thing more fitting for S. *Basil* or S. *Bernard*, then for a *Vicar*, who was never intended for a *looker on*, or a *dull spectatour* of their active undertakings in removing (when they are commanded by the *Ordinary*) a joyned *Table*. *(g) For the Curate being once appointed as a principall man to take* Altars *down*, who but he should set them up? *It is true indeed that the Bishop of the Diocese is the man, to whom by right* (and by the *Liturgie*) *the ordering of these things doth belong; but then it is as true* (or if it be not true, as it is most false and foolish) yet (saith the *(h) Iudicious and learned Divine*, Dr *Coal*, alias *Firebrand*) *it is more fit, that he should send his resolutions to the Priest, then to the* (I know not what) *people*, a kind of *Myrmidons* swarm'd out of the *Doctours* fancie, and never mentioned in the *Letter* confuted. And to say that they are the *Dioceſans subordinate officers* in this kind, is another *smack of the Vestry-doctrine*; And placed there on front, to delight the people, encouraged thereby to contemn their *Parsons*, who are left to meere con-

(g) pag. 11.

(h) Title pag.

*contemplative Meditations*, and not employed (as they ſhould be) in removing and providing of *Frames* and *Tables*. And therefore, O bloudy Prelate, to gore thy Clergy in this kind, as not to ſuffer them to execute all theſe Mandates of *Commiſſaries* and *Officialls*, concerning *Bells*, *Frames*, *Bell-ropes*, *Beeres*, *Shovels*, and *ſquare Tables*; but leave thoſe active ſpirits to moulder away (againſt all conſcience) in divine Meditations! *Parce precor ſtimulis.* Oh be not ſo hard-hearted and mercileſſe *(i)* to advance on this ſort the *Authoritie of the Churchwardens ſo high above their Miniſters.* Eſpecially *(k)* ſeeing the *Vicar in correſpondence unto former practice* (ſome 80 yeares before) *thought the place where formerly the* Altar *ſtood, to be fitteſt for it. which he knew better then this extravagant* Epiſtoler, *(l) though the* Epiſtoler *ſeem to be a* Dioceſan, *and the other a private* Pariſh-prieſt *in his Iuriſdiction.*

(i) pag. 48.

(k) pag. 51.

(l) pag. 3.

Thirdly and laſtly, If both the *Ordinary* and *Vicar* (which is not to be conceived) ſhould want a power to ſet the holy Table *Altar-wiſe*, *(m)* what can be ſaid to that *uniformity of publick order, to which the piety of the times is ſo well enclined*? What ſay you to the *good work* which is now *in hand*? Shall ſuch *(n) a poore trifling piece of work as this*, diſcountenance theſe ſublime intentions? *Non ſinam, non patiar, non feram.* And thus our *Coal* ſparkles and layes about him.

(m) pag. 4. & 28.

(n) pag. 3.

But ſurely theſe demonſtrations were born in *Thebes*, and not in *Athens*, and being of the true *Cadmean* brood, do kill and deſtroy one another;

*Marte cadunt ſubiti per mutua vulnera fratres.* (o) *ſuóque* (o) Ovid. Metamorph. lib. 3.

For

For if the *Vicar* had power to transpose *Tables* and set up *Altars* without and contrary to the will of his Ordinary, why should he not (in the name of God) *demurre upon the Commands of his Superiour in matters of exteriour order*, and bid a *Fico* to your first Argument. But if upon his first *demurre* in this kinde, *imperium intercidit*, the Empire Ecclesiasticall is at an end, what shall become of the lusty blade that understood himself better then this extravagant Ordinary, and of your second kinde of Argument? Mary then, if the *Piety of the times*, the *devotion* of some judicious particulars, and a *good work*, as yet in Abeyance and pendant in the aire, but ready yer long to fall upon our heads, shall become the Square and *Canon* of our exteriour order in the Church; *Barbara celarent*, talke no more of *Mood* and *Figure*, for I would not give a button for all your *Syllogismes*. So that these *Thebane* Arguments, that drew their first breath

(p) *Iuven. Satyr.*

(p) *Vervecum in patria crassóque sub aëre,*——

are but a kinde of Sheeps-head sodden in the wooll, and will do the *Writer* of the *Letter* no harm at all; being made of the (q) tusks, though of a Serpent indeed, yet of a dead *toothlesse* Serpent. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their Callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would he were with Master *Cotton* in the *New*, as unworthy of that most happy govern-

(q) Pallas adest motæque jubet supponere terræ Vipereos dentes. *Ovid. Metam. l. 3.*

government, which (by the favour of God and the King) all the Laitie and Clergie doe here enjoy in the *old England*. But yet they never had, or challenged unto themselves any such exorbitant power over their Clergie, and over the *Laws* and *Canons* established (especially over *Acts of Parliaments*) as this *Iudicious and learned Divine* (as he writes) but indeed most injudicious and trifling Novice (as he proves himselfe) doth attribute unto them. Did ever any Bishop covet to command his Clergie, as a Generall doth his Armie in a drunken mutinie, by *Martiall Law*? And yet this is the very ([r]) President he cites out of *Tacitus*. No, no, Bishops have ever governed their Clergie by *Canon Law*, and not by *Cannon shot*. *God hath appointed them to governe both the Priests and the People subjected unto them according to certaine divine and humane Lawes, and that with a power of* Moderation, *and not* Domination, saith a great [s] Prelate of this Church. Sitting in *Synods* they might heretofore judge of *Canons*, but in their *Chaires* they are not to judge *of Canons*, but *according to Canons*, saith the [t] *Father* of all the *Canonists*. Otherwise why are the [u] *Appeals* by Canon Law as ancient in the Church of God, as the *Canons* themselves? But because it is possible a Prelate may propose unto himselfe, some *peevish*, *wrangling*, and *waspish humour* of his owne, in stead of a *Canon*? No ecclesiasticall Judge whatsoever is to guide himself by his [x] *own sense, but by the authoritie of the Canons*. It is true indeed, that our reverend Archbishops and Bi-

[r] *Vino graves* They would know whither *Varius Crispinus* did drive those Cartloads of Armour. *Tacit. Histor. l.1.c.* 83. according to *Gruterus*.

[s] *Bils. de perpetua Gubern.c.* 14 *p.*352.

[t] *Gratian. part.* 1. *dist.* 4.

[u] *Concil. Nicen. c.*5. Μικροψυχίᾳ φιλονεικίᾳ ἢ τινι τοιαύτῃ ἀηδίᾳ. *And therefore they may conqueri de judiciis suorum Episcoporum. Concil. Afric. sub Aug. Can.*28.

[x] *Extr. de Constitut. c.*1.

shops here in *England* had a power (in *Synod*) to make *Declaratories* and *Revocatories* of their *Common Law* (as they terme it) to set penalties where they were wanting, and aggravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himselfe; but still with this [y] *proviso*, that they do not overthrow the *jus commune*, and crosse the generall Lawes of Gods Church. But this power they had heretofore, it being now quite taken away by [z] King *Henry* the Eighth. And that not for the reason some have given thereof, [a] because the state of the Clergie was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there were as great [b] *Royalists* in those dayes as in any age sithence whatsoever) but for the reasons I gave in the Chapter before; that these *Ecclesiastical Jurisdictiõs* were the native *Roses*, and *Lilies of the Crown*, not first prickt in by *Gardiner* the Bishop, but grafted and deeply rooted in the same by the *first* [c] *Gardener* we read of from the very beginning. So that the power of making and executing such *Canons* being ceased, if the Ordinaries now command, where there is no Law or former *Canon* in force, it layes a burden and grievance upon the subject, from which he may appeale, as being a thing unjust, and [d] consequently of a nature whereunto obedience is no way due. Nor do our reverend Bishops otherwise conceive it. [e] Whatsoever by the Laws of *God*, the *Prince*, or the *Church*, is once constituted, is no longer to be mooted upon, but abso-

[y] *Lindwood in c.* Presbyt. *verbo* Iuramento, *de Majorit. & Obedient.*

[z] 25. H. 8. c. 19.

[a] *Considerations of the Government of Bishops.*

[b] Cùm esset Ratisponæ, nec adhuc Episcopus aut Cancellarius, dicebat fuisse in arbitrio Regis statuta abrogare & ritus novos instituere. *Calvin. in Amos. c. 7. v. 13.*

[c] *Genes. 2.*

[d] *Lindwood in c.* Quia inconveniens.

[e] *Bish. de perpet. Eccles. Guberna. c. 14. p. 341.*

abſolutely obeyed by all inferiours. And what *God*, the *King*, and *Church* have directed, is not to be put to *deliberation*, but to *execution*. And [f] another learned man ſaith truly, that we make not the power of the Biſhops to be *Princely*, but *Fatherly*, and *dirigible by the Lawes*. And Maſter [g] *Hooker* gives the reaſon hereof: *When publike conſent of the whole hath eſtabliſhed any thing, every mans judgement being thereunto compared is private, howſoever his calling be to ſome kind of publike charge.* Now it is true as [h] Dr. *Coal* noteth, that in all doubts that may ariſe how to underſtand, do and execute the things contained in our *Liturgie*, a *deciding power* is left to the *Biſhop* of the Dioceſe, to take order by his diſcretion for the quieting of the ſame. But it is as true, that *Coal* daſheth out with an *&c.* the main *Proviſo* of this power; [i] *So that the ſame Order be not contrary to any thing contained in this Booke.* And therefore it is untrue what he ſaith in the end of his Pamphlet, *That the Ordinary hath an Authoritie of his own (as he is Ordinary) to place the holy Table in one or other ſituation, more than what is given him (in caſe of doubt and diverſity only) by the foreſaid Preface.* All which I have opened the more at large, to ſhew the raw and indigeſted Crudities, that this *judicious Divine* impoſeth upon us; not that I would adviſe any Clergy-man, of what degree ſoever, to oppoſe his Ordinary, either in this or any other particular of ſo low a nature. Far be it from me to do ſo. That is a Doctrine

[f] *D. Field of the Church. l. 5. c. 27.*

[g] *Preface to his Works.*

[h] *P. 156*

[i] *Preface before the Book of Com. Prayer.*

——*nigro carbone notanda,*

to be defended onely by *Dr Coal.* I ſay, that all Commands of the *King* (for this Fellow jumbles again [k] the *King* and the *Biſhop*, *tanquam Regem cum regulo*, like a *Wren* mounted upon the feathers of an *Eagle*) that are not upon the firſt inference and illation (without any *Proſyllogiſmes*) contrary to a cleare paſſage in the *Word of God*, or to an evident Sun-beam of the *Law of Nature*; are preciſely to be obeyed. Nor is it enough, to finde a remote and poſſible inconvenience, that may enſue therefrom; (which is the ordinary objection againſt the book of *Recreations*) For every good ſubject is bound in [l] Conſcience to beleeve and reſt aſſured, that his *Prince* (environed with ſuch a *Counſell*) wilbe more able to diſcover, and as ready to prevent any ill ſequele that may come of it, as himſelf poſſibly can be. And therefore I muſt not by diſobeying my *Prince*, commit a *certain Sinne*, in preventing a *probable* but *contingent inconveniency*. And then in the next place, for the *Biſhop* or *Ordinary*: If he command according to the Laws and *Canons* confirmed, (for otherwiſe he is in his *Eccentricks*, and moves not as he ſhould do) why then, in ſuch a caſe as we had even now, that is, a Caſe [m] of *diver-*

[k] P. 2. *Should we fly off from our duty at ſight of every new device, we ſhould ſoon find a ſpeedy diſſolution both of church and State.*

[l] *We would not have our Subiects ſo much to miſtake our Iudgement, ſo much to miſtruſt our Zeale, as though We either could not diſcern what were to be done, or would not do all things in due time.* K. Edw. Proclam. before the Cōmun. 1548.

[m] *Quid ſi dubitet ſubditus, utrùm quod præcipitur ſit contra Deum vel non? Reſpondeo, Debet obedire.* Summ. Roſell. Summ. Angel. Summ. Sylveſt. in verbo *Obedientia. Quoties ſubditus convenienti inquiſitione certificari non poteſt, obedire debet; & obediendo excuſatur, etiamſi dubitet an agat contra præceptum Dei vel non.* Sylv. ex Raimundo. Vidé Pedro de Ledeſma. Sum. part. 2. trat. 15. c. 1. So in the Partidas. Part. 1. tit. 23. Ley 11. *En eſto es tenudo el menor de fazer la voluntad de ſu mayor* (that is) *The leſſer in this caſe is to follow the Will of the Greater.* See then for the Canon Law. Hoſtienſ. Sum. lib. 1. de majorit. & obed. Gl. in c. *ad Aures*, De tempore Ordin. in Gl. 2. et Gl. 1. in c. *Qui contra morem.* 1. diſt. et text. cum Gl. in c. *Admonendi.* Diſt. 2. q. 7.

*ſitie*

ſitie, *Doubt* and *Ambiguity*, he is punctually to be obeyed by thoſe of his Juriſdiction, be they of the *Clergie*, or of the *Laity*. I ſay in matters of *doubting* and *ambiguitie*, where the inferiour ſhall be approved of God for his duty and obedience, and never charged as guiltie of Errour, for any future inconvenience. The exceptions from this Rule are very few; in caſes onely, when the Command of the *Ordinary* doth expreſſly oppoſe (n) an *Article* of *Belief*, one of the ten *Commandments*, or the generall *ſtate and ſubſiſtence of Gods Catholick Church*. In all other Caſes whatſoever that are dubious, the inferiour is bound to believe his ſuperiour, ſaith the moſt wiſe and learned of all the (o) *Ieſuits*. This point well poiſed and conſidered, would clear a world of Errours both in Church and Common-wealth. And therefore I will ſet down in the Margent ſome of my beſt Authours that confirm it. I have not heard (I proteſt ſincerely) of any Lord *Biſhop*, that hath exacted of his Dioceſe the placing of the *Holy Table*, as this man would have it, and do believe this paſſage of his to be rather a *Propheſie*, what he means to do when he comes to his *Rochet*, then a true *Hiſtory* of any *Dioceſan* that hath acted it already. But howſoever, as long as the *Liturgie* continueth as it is (without offence to any man in place be it ſpoken) I had farre leiver be he ſhould *obey*, then he that ſhould peremptorily *command*, in this kinde of Alteration. And my reaſon for this, ſhalbe the reaſon and expreſſion of a wiſe and learned man. P *If it be a Law which*

n Sūma Roſell verbo *Oled.*

o *Tolet. Inſtruct. Sac. de 7 pecc. c. 15. See Gloſſ. in 1 Decret. tit. 11. c. 5. Si dubium ſit præceptum, propter bonum obedientiæ excuſatur à peccato, licèt in veritate ſit malum.*

P *Hookers Eccleſ. Pol. book 4. d. 14. p. 164.*

*the custome and continuall practice of many yeares hath continued in the minds of men, to alter it must needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evill, and not all things rather such as men at this or that time agree to accompt of them; when they behold those things disproved, disannulled, and rejected, which use had made in a manner naturall.* And so in all respect and humilitie to their high places and callings, I leave those reverend persons herein to their owne wisdome and discretion.

But that *Mounsieur* the *halfe-Vicar* should have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwise then a *Table*, and to be enabled to this by the *Canons*, and to be a *Iudge* of the conveniencie of the standing thereof, yea a *more competent Iudge*, then the *Ordinary* and his *Surrogates*, and no way to permit the *Church-Officers* to do what they are enjoyned by their immediate Superiours, is such a piece of *Ecclesiasticall politie*, as (were it but countenanced by many of these *judicious Divines*) would quickly make an end of all Discipline in the Church of *England*. Here is not only [q] I. C. but T. C. up and down, and *New England* planted in the midst of the *Old*. O foolish Vicar of [r] *Boston*, that would needs take Sanctuary as far as *America*, to shelter himself from Ecclesiasticall Jurisdiction! Whereas had he

[q] *Pag.* 3.

[r] *Pag.* 3.

he but made a permutation with his next Neighbour, the Vicar of *Gr.* and gotten but the acquaintance of theſe *judicious Divines* (as they paſs'd by that Road) he might have done what he would in his own Church,

[f] *Oſtendens digitum, ſed impudicum,*
*Alconti, Daſióque Symmachóque,*

[f] *Mart. l. 6. Ep. 70.*

in deſpite of the Ordinary & all his Officers. I am afraid that theſe *judicious Divines* that tamper ſo much in Doctrine with *Sancta Clara*, and in Diſcipline with [t] *Sancta Petra*, [u] *Flood* and [x] *Lomeley*, will prove in the end but *prejudicious Divines* to the eſtates of *Biſhops*. I am ſure this *Tenet* is in the higheſt degree *Ieſuiticall*, and that the ſolid Divines, both of ancient and later times, were of another opinion. [y] *To impaire the power of Biſhops is no little ſinne.* [z] *Let no man preſume to diſpoſe of any thing belonging to the Church, without the Biſhop*, ſaith *Ignatius*. For he that doth otherwiſe, doth rear ([a] as you would doe a bough from a tree) *the unitie*, ſodder, and comely *order* that ſhould be amongſt Gods people. *Suffer nothing to be done in that kind without thine own approbation*, ſaith the ſame Father writing to a [b] Biſhop. And this advice was ſo well approved of in the Primitive Church, that word for word it was inſerted into the body of that famous Councell of [c] *Laodicea*, *Anno* 364. The word uſed both by *Ignatius* and the generall Councell is φαίνειν, *to be active*

[t] *Notis in Epiſt. Molin. ad Balſ.*
[u] *His Book againſt Dr. Kellison.*
[x] *Le Maiſtre Inſtaurat. Epiſcop. antiqui ſtatûs. c. 1. ad Epiſt. Lomelii.*
[y] Ἁμαρτία ἐστὶ μικρὰ ἡμῖν ὑπερορᾶν. *Clem. Rom. Ep. ad Corinth. p. 57.*
[z] Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. *Ignat. Ep ad Smyrn.* Ἀναγκαῖον ἐστὶ μὴ χωρὶς τοῦ ἐπισκόπου πράσσειν τι. *Idem in Ep. ad Trallenſ.* Τὰ μὲν φαίνεσθαι σωτηρίαν ἔχειν τὴν τοῦ Ἐπισκόπου γνώμην. *Idem Ep. ad Epheſ.* Τῶν ἐμοὶ ὁτιοῦν δοκούντων, ἢ ἀπιθανίαν ἔχειν. *Ignat. Ep ad Smyrn.* [b] *Epiſt. ad Polycarp.* Πολλὴ ἡ ἀνάγκη, ἢ μᾶλλον ἐπιτομωτέρα ἡμῖν χρὴ θεῖναι, μηδὲν ἄνευ τοῦ ἐπισκόπου πράσσειν. [c] *Concil. Laod. Can. 57.* Μηδὲν φαίνεσθαι δεῖν ἄνευ γνώμης τοῦ Ἐπισκόπου. *Codex Canon. Eccleſ. Univerſ. Can. 161.*

and

*the cuſtome and continuall practice of many yeares hath continued in the minds of men, to alter it muſt needs be troubleſome and ſcandalous. It amazeth them, it cauſeth them to ſtand in doubt, whether any thing be in it ſelfe by nature good or evill, and not all things rather ſuch as men at this or that time agree to accompt of them; when they behold thoſe things diſproved, diſannulled, and rejected, which uſe had made in a manner naturall.* And ſo in all reſpect and humilitie to their high places and callings, I leave thoſe reverend perſons herein to their owne wiſdome and diſcretion.

But that *Mounſieur* the *halfe-Vicar* ſhould have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto ſtood in from the very firſt Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwiſe then a *Table*, and to be enabled to this by the *Canons*, and to be a *Iudge* of the conveniencie of the ſtanding thereof, yea a *more competent Iudge*, then the *Ordinary* and his *Surrogates*, and no way to permit the *Church-Officers* to do what they are enjoyned by their immediate Superiours, is ſuch a piece of *Eccleſiaſticall politie*, as (were it but countenanced by many of theſe *judicious Divines*) would quickly make an end of all Diſcipline in the Church of *England*. Here is not only [q] I. C. but T. C. up and down, and *New England* planted in the midſt of the *Old*. O fooliſh Vicar of [r] *Boſton*, that would needs take Sanctuary as far as *America*, to ſhelter himſelf from Eccleſiaſticall Juriſdiction! Whereas had he

[q] *Pag.* 3.

[r] *Pag.* 3.

he but made a permutation with his next Neighbour, the Vicar of *Gr.* and gotten but the acquaintance of these *judicious Divines* (as they pass'd by that Road) he might have done what he would in his own Church,

[f] *Ostendens digitum, sed impudicum,*
*Alconti, Dasióque Symmachóque,*

[f] *Mart. l. 6. Ep. 70.*

in despite of the Ordinary & all his Officers. I am afraid that these *judicious Divines* that tamper so much in Doctrine with *Sancta Clara*, and in Discipline with [t] *Sancta Petra*, [u] *Flood* and [x] *Lomeley*, will prove in the end but *prejudicious Divines* to the estates of *Bishops*. I am sure this *Tenet* is in the highest degree *Iesuiticall*, and that the solid Divines, both of ancient and later times, were of another opinion. [y] *To impaire the power of Bishops is no little sinne.* [z] *Let no man presume to dispose of any thing belonging to the Church, without the Bishop*, saith *Ignatius*. For he that doth otherwise, doth *tear* ([a] as you would doe a bough from a tree) *the unitie, sodder*, and comely *order* that should be amongst Gods people. *Suffer nothing to be done in that kind without thine own approbation*, saith the same Father writing to a [b] Bishop. And this advice was so well approved of in the Primitive Church, that word for word it was inserted into the body of that famous Councell of [c] *Laodicea*, *Anno* 364. The word used both by *Ignatius* and the generall Councell is φρόνειν, *to be active*

[t] *Notis in Epist. Molin. ad Balsh.*
[u] *His Book against Dr. Kellison.*
[x] *Le Maistre Instaurat. Episcop. antiqui statûs. c. 1. ad Epist. Lomelii.*
[y] Ἁμαρτία ἐστὶ μικρὰ ἡμῖν εἶναι τὰ *Clem. Rom. Ep. ad Corinth. p. 57.*
[z] Μηδὲν χωρὶς τοῦ ἐπισκόπου πράσσειν τῶν ἀνηκόντων εἰς ἐκκλησίαν. *Ignat. Ep ad Smyrn.* Ἀναγκαῖον οὖν ἐστὶ τὸ ἐπιτρέπειν καὶ εἰς τοῦτο. *Idem in Ep. ad Trall. n.* Τῶν

φρόνει σωτρέχειν τῷ τοῦ Ἐπισκόπου γνώμῃ. *Idem Ep. ad Ephes.* [a] Τῶν ὁμοίων διακοπῆς, ἡ δὲ διάταξις ἑνὸς ἔργον. *Ignat. Ep ad Smyrn.* [b] *Epist. ad Polycarp.* Πολλῷ πρὸ Ἐπισκόπου, μᾶλλον ἐπιστρεπτὸν ἑαυτὸν ποιοῦ τοῦ Θεοῦ. Μὴ λῦε σὺ τὸ γνῶμες τοῦ χαρίσμ. [c] *Concil. Laod. Can. 57.* Μηδὲν φρονεῖν ἄνευ τῆς γνώμης τοῦ Ἐπισκόπου. *Codex Canon. Eccles. Univers. Can. 161.*

and

*and ſtirring* in theſe buſineſſes. And therefore the Prieſt muſt needs (in deſpite of our *Doctor* and [d] his Doctrine) keep him ſtill to his *meditations*, and be *a looker on*, untill his Ordinary ſhall otherwiſe direct and appoint him. Eſpecially in the matter controverted, which is *Erecting of Altars*. For the Caſe muſt be taken as it is in the [c] *Letter* (and was in truth and verity) not as this poore Mooter doth [f] reaſonably (that is, *againſt all the Laws of reaſoning*) preſume it. For to preſume a thing againſt the words of his adverſarie, is not to *take* a caſe, but to *make* a caſe; which wilbe laught at in the Inns of Court. There were ſome Prieſts in *France* and *Germany*, that encouraged thereunto by the *Chorepiſcopi* or *Countrey-Suffragans*, did preſume, in the abſence of their Biſhops, [g] *erigere altaria*, to erect Altars. And this about the time of *Theodoſius* the yonger. But *Leo the great* tells them plainly, they had no more power to *erect*, then they had to *conſecrate* an *Altar*; and that the *Novells* and *Canons* Eccleſiaſticall did utterly [h] inhibite *ſingle Prieſts* to do either the one or the other. Whereupon not many yeares after, about the time of *Iuſtinian* the Emperour, *Hormiſda* made an abſolute decree to inhibite Prieſts to erect any *Altars* in this kinde, under pain of deprivation, as we read in [i] *Gratian*, and elſewhere. Which places I do not (for al that) preſſe *dogmatically*, as conceiving the *Vicar* would be ſo abſurd to *dogmatize* any ſuch matter, as you perceive the *writer* of the *Letter* ſeems to excuſe him; nor was that the Errour of the *Germane* Prieſts: but

[d] Pag. 10.

[e] For the firſt; If you ſhould erect any ſuch *Altar*, (which I know you will not.)

[f] pag. 52.

[g] Leo Epiſt. 88.

[h] Siquidem nec erigere iis altaria, nec Eccleſias vel altaria conſecrare licet. *Vide Bin. Concil. general. Tom.* 1. P. 990.

[i] 3 *part. diſt.* 1. Abſq; Epiſcopi permiſſu in Eccleſia conſecrata non erigatur altare. *Vide Bin. Concil. gen. Tom.* 2. *p.* 368.

I presse it only *historically*, to let you see, that if such a Rumour had been raised in the *Church* (as we all know the *Vicars* behaviour did raise in the *Neighbourhood*) 1100 yeares ago, what severitie they would have used to chastise the insolencie. And no marvell, if you consider well what I shall now represent unto you: That the very [k] *Romans* themselves, in the time of their Republick, would never assent that a *private* man should presume to erect an *Altar*. But that which I presse for doctrine is this. [l] That a *single Priest*, *quâ talis*, in that formality and capacitie onely as he is a *Priest*, hath no *Key* given him by God or man, to open the doores of any [m] externall *jurisdiction*. He hath a Consistory *within*, *in foro Pœnitentiæ*, in the *Conscience* of his Parishioners, and a key given him upon his *Institution*, to enter into it. But he hath no Consistory *without*, *in foro Causæ*, in medling with *ecclesiasticall Causes*, unlesse he borrow a key from his *Ordinary*. For although they be [n] *the same* keys, yet *one* of them will not open *all* these *wards*: the Consistory of *outward jurisdiction* being not to be opened by a [o] *Key* alone, but (as you may observe in some great mens Gates) by a *Key* and a *staffe*, which they usually call a *Crosier*. This I have ever conceived to be the ancient Doctrine in this kind, opposed by none but professed *Puritanes*. They tell us indeed, that

[k] Video enim esse legem veterem Tribunitiam, quæ vetuit in jussu plebis ædes, terram, aram consecrare. *Cic. Orat. pro domo sua ad Pontifices, quæ est. Or.* 29.

[l] Illa potestas quæ est ligandi & solvendi in foro judiciali, datur in consecratione Episcopi; alia, in consecratione Sacerdotum, quando dicitur, *Quæcunq; remiseritis, &c. Hugo de Sancto Victore apud Halens.*

[m] Sacerdotes non habent potestatem ligandi vel solvendi in foro Causæ, & tamen absolvunt in foro Pœnitentiæ. *Hal. part.* 4. *q.* 21. *membro* 4.

[n] Licet sit una potestas ligandi & solvendi hinc & indè, non tamen qui habet potestatem ejusmodi ad hunc actum, habet eam ad illum actum. *Alex. Hal. ibid.* Non est alia in essentia, sed in alium usum se extendit. *ibid.* [o] Quando consecratus Episcopus, non confertur alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i. e. ampliorem potestatem. *ibid. Sic Estius in* 4. *Sentent. d.* 18. §. 2.

[p] *Altare Damasc. c. 4. p. 114.* the Bishops power [p] was the poysonous *Egge* out of which *Antichrist* was hatched, that it is

[q] *Ibid. p. 113.* meere *tyrannie*, because it takes all [q] to the *Bishop* and his *Officers*, and turnes the *Vicars* to *Soliloquies*

[r] *Mr. Hooker in his Preface.* and *Meditations*; whereas the [r] *Minister holdeth all his authoritie unto the spirituall charge of the house of God, even immediately from God himselfe, without dependance from King or Bishop.* But all learned men of the Church of *England*, that are truly *judicious Divines*, do adhere to that former doctrin.

[s] *Dr. Field of the Church, l. 5. c. 27. p. 498.* They [s] allow the Schoolmens *double power*, that of *order*, and that of *jurisdiction*; and the subdivision of this *jurisdiction*, to the *internall* and *externall*, appropriating this last to the *Bishops* only.

[t] *Mr. Hooker in his Preface.* They say clearly, that *all* [t] *consecrated persons have not the power of jurisdiction*; They aske you roundly,

[u] *Answer to the Admonition, Tract. 2. p. 87.* [u] *who shall judge what is most comely? Shall every private man? Or rather such as have chiefe care and Government in the Church?* And for the *Minister*, whom you would have wholly imployed, they

[x] *Mr. Hooker in his Preface.* conceive, that *generally he is a man*, [x] *though better able to speak, yet little, or no whit apter to judge then the rest*; and that to give him a domineering power in matters of this nature, were *to bring in as many petty Popes, as there are Parishes and Congregations.* But the *written* Law and *speaking* Law of this Kingdome, are above all testimonies that

[y] *Pag. 11.* can be produced, the one appointing the [y] *Bishop of the Diocese* onely in the *Affirmative*, and the

[z] *Pag. 66.* other *excluding* the particular [z] fancy of any *humourous persons* in the *Negative*, from assigning out these matters of *Conveniencie in Gods service.* And

the

the reaſon why this private *Vicar* ſhould not (without farther directions) call the *holy Table* an *Altar*, is ſet downe in the *Letter*, but not touched by you, and is a ſtronger one then your Head-piece is capable of. [a] *Becauſe the Church in her Liturgie and Canons, doth call it a* Table *onely.* It ſeemes by you, we are bound onely to *pray*, but not to *ſpeak* the words of the *Canons*. I have been otherwiſe taught by learned men. [b] That *where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reaſons and conceits, to give it another Appellation.* [c] And that *every word hath that operation in conſtruction of Law, that wee may draw our Argument from the words, as from ſo many Topick places.* Which the *writer* of the *Letter* ſeems to do in this paſſage. The *Rubrick* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the Countrey, call it an *Altar*. The *writer* doth not deny but that the name hath been [d] long in the Church, in a *Metaphoricall* uſurpation, nor would he have blam'd the *Vicar*, if he had in a Quotation from the Fathers, or a diſcourſe in the Pulpit, nam'd it an *Altar* in this *borrowed* ſenſe: but to give the uſuall call of an *Altar*, unto that Church-utenſill, which the Law ([e] that alwayes ſpeaks *properly*) never calls otherwiſe then by the name of a *Table*, is juſtly by him diſliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinitie; If the *Reading-pew*, the *Pulpit*, and any other place in the Church, be not as properly an

[a] Pag. 74.

[b] Vbicunque habemus legem vel canonem, non debemus allegare rationem, niſi lege vel canone deficiente. *Barbatus in Clement. de Elect. c. 1. n. 11.*

[c] Verba aliquid operari debent. *c. Si Papa de Privileg. in 6. Et nota in margine, quòd argumentum à verbis valet.*

[d] *Letter P. 75.*

[e] Regula communis eſt, Quòd ſtatutorum verba propriè intelliguntur. *Decius in lege*, Non vult hæres, *de regulis juris.*

*Altar* for *prayer*, *praise*, *thanksgiving*, [f] *memory of the Passion*, *dedicating of our selves to Gods very service*, and the Churches *Box* or *Bason*, for that *Oblation* for the poore which was used in the primitive times, as is our *holy Table* howsoever situated or disposed. Or if it be the *Priest* onely that can offer a *Sacrifice* (which in these *spirituall Sacrifices* we [g] utterly deny) what one *sacrifice* doth he inferre out of the *Collects* read by the Priest at the *Communion-Table*, which are not as easily deduced out of the *Te Deum*, or *Benedictus*, said in the *Quire* or *Reading-pew*? Is there no *praying*, *praising*, *acknowledging* or *thanksgiving*, *commemorating of the Passion*, and *consecrating of our selves to Gods service* in these two *hymnes*? And therefore if that be enough to make an *Altar*, and that these *judicious Rabbies* mean not somewhat else then for fear of our gracious *King* they dare speak out, this man must change the *Motto* of his book, and say, *Habemus Altaria*, we have 10000 *Altars*. Whereas no place in all the Church, doth offer unto us the body and blood of *Christ*, in the outward forms of bread and wine, beside the *holy Table* onely. And consequently if a *Name* be invented to [h] *divide* and *sever* one particular thing from another, or to [i] *help* us to the knowledge of a particular thing, or that a *name* be that which the [k] *Law* gives the thing, or that a thing cannot have two *distinct* and *proper* (however it may have twentie *Metaphoricall*) names; then surely a *Table* ought to be the *distinct* and *proper* (and so the *usuall*) an

[f] Pag. 8.

[g] When the old Fathers called the Masse or Supper of the Lord, *a Sacrifice*, they meant that it was a Sacrifice of laud & thanksgiving. And so as well the people as the Priest do Sacrifice. *Archb. Cranmer, Defence of the Sacram.* 1550. *c.* 16. *fol.* 115. *And again*, Christ made no such difference between the Priest and the Lay-man, that the Priest should make oblation and sacrifice of Christ for the Lay-man. *Idē ibid. c.* 11 *f.* 111.

[h] Ὄνομα, παρὰ τὸ νέμω, τὸ μερίζω. *Etymolog. mag. p.* 626.

[i] Ὄνομα rei, à juvando, quasi ὀνέρμα, cujus usu rem agnosceres. *Jul. Scaliger de Caus. Ling. Lat. c.* 76. Est enim instrumentum quasi quoddam cognitionis, Imago quædam quâ quid noscitur. *Ibid.*

[k] Ὄνομα, ὃ νόμος διδωσι.

*Altar*

*Altar* but the *tranſlatitious* and *borrowed* (and ſo the more *unuſuall*) appellation of that holy *utenſill*. So that the *writer* of the *Letter* ſaith no more then this: If you have occaſion (as the *Fathers* had) to amplifie and enlarge the excellencie of thoſe Chriſtian duties, *prayer*, *praiſe*, *thankſgiving*, (at the time of the *Euchariſt* eſpecially) *abnegation of our ſelves*, *almes-deeds*, and *Charitie*, and to ſhew unto your people, that theſe are the onely *incenſe*, now under the *Goſpel*, which God accepts in ſtead of thoſe thouſands of *Rams* and *Odours* of *Arabia*, vaniſhed with the *Law*: then in Gods name,

——*Fas uſum tibi nominis hujus*;

you may uſe the name of *Altar* as the ancient *Fathers* do. But when there is no ſuch occaſion offered, and that you ſpeak only with your *Neighbours* and *Church-wardens* about preparing or adorning the *Church-Vtenſils*, what need you then tumble in your *tropes*, and roll in your *Rhetorick*, when the words of the *Canon* do far better expreſſe the duties enjoyn'd them by the *Canon*? As therefore you do not in common diſcourſe call the *Church* (as the *Puritanes* in *France* do) the *Temple*; the *Bells*, the *holy Trumpets*; the *Quire*, the *Sanctuary*; the *Font*, *Iordan*; your *Surplice*, the *holy garment*; and your *Hood*, the *Ephod*: (although the ancient writers ordinarily do ſo) So when the *Rubrick* and *Canons* do call this ſacred *Vtenſill* a *Table*, and but a *Table*, do not you, to be noted only as a *Divine of great Iudgement*, that is, of *whyms* and *ſingularity*, correcting *Magnificat*, in the Articles of your [l] *Biſhops* and moſt Reverend [m] *Archbiſhops*

[l] *Viſit. of the Biſhop of Lincoln, Anno 1622. touching the Church Art. 9.*
[m] *Viſit. of the Archbiſhops of Yorke, Anno 1634. Artic. 1. verbo* Imprimis. [n] *Pag. 65.*

*biſhops* Viſitation, and in the very expreſſion of the *King* himſelf, call it an *Altar*. And ſurely that *Vicar* that will not be taught to *word* it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Biſhop*, nor his *Archbiſhop*, nor the *King* himſelf, ° *qui tot imperat Legionibus*, is (as they were wont to call a ſtout Prieſt) a very *Thomas a Becket*, and fitter a great deal to officiate at *Bethlem* neere *Biſhopsgate*, then at *Jeruſalem*.

° *Phaverinus apud Gellium.*

Nor had the *Ordinary* been the wiſeſt man in the world, if having proper Officers of his own to execute all his Mandates concerning the outward *Vtenſills* of the Church, he ſhould have directed his Commandments to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apoſtles* themſelves, that have turnd the *Parſons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. ᵖ *It is not reaſon we ſhould leavē the word of God, to ſerve Tables.* The *Greek* word is a term of Law, διακονῶ, which *Eraſmus* tranſlates a *Plea*, the *French* keep to this day *an Arreſt* or *Iudgement in Law*, as ᵠ *Budæus* was taught to enterpret the word by *Paulus Æmilius* the French Hiſtoriographer. The meaning therefore of the Text is this, Let Dʳ *Coal* find as much fault as he wil, that *Prieſts* are made *dull Spectatours* in theſe affairs; yet ſhall he never find any *Order*, *Arreſt*, or *Iudgement* in the Church of God, that *Prieſts* ſhould meddle with *Tables:* Becauſe from the time of this *Arreſt* and ſentence pronounc't by the *Apoſtles*, the *Deacons* have ever dealt therin; as ʳ *Beza* himſelf confeſſeth; though he hopes

ᵖ *Act. 6.2.*

ᵠ *Annot. in Pandect. ex lege ultima de Senatoribus, fol. 73. p.2.*

ʳ *Annot. in Act. 6.v.2. Sic tamen, ut Presbyterio ſubeſſent.*

(for

(for otherwise it would burst his heart) that they were guided therein by the *Minister* & the *Elders*. But these *Elders* are no *elder* then *Calvin* and *Beza*. And who guided the *Deacons* we must learn of the *Elders* indeed. They were the *Eye*, saith [f] one; The *Eare*, saith [t] another; The *Ministeriall servants of the Bishop*, saith the [u] third Authority. Clear it is, that from this time that the Apostles here

[x] *Jura ministerii sacris altaribus apti*
*In septem statuêre viris*,——

from these first *Deacons*, to our present [y] *Archdeacons* (in whose office the ancient power of the *Deacons* is united and concentred) *Incumbents* have been excluded from medling with the *utensills* of the *Church*, or *ornaments* of the *Altar*. So that the very *Altar* it self (with the Rail about it) hath been termed in the ancient Councells, [z] *The Diaconie*, as a place belonging (next after the *Bishop*) to the care and custodie of the *Deacon* only. Nay, so far were the Ancients frō making a *parish-Priest* a stickler in *Vestry-affairs*, that a [a] *Councell* saith clearly, That the *Priest* can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the Authority and Ministery of the *Deacon*. And to conclude this point with a president in this very particular: [b] It was the *Deacons* Office *Portare* (mark well the word against anon) to *move* and *remove* the *Altar* and all the implements belonging thereunto, saith S. *Augustine*. And if you object, that some question hath been made, whether that Book be S. *Augustines*;

[f] *Clemens Rom. in 1. Epist. ad Jacob. fratrem Domini* Est enim Diaconus ipsius Episcopi oculus.

[t] Ἔστω ὁ Διάκονος τοῦ Ἐπισκόπου ἀκοή. *Clem. in Constit. Apostol. l. 1 c. 44.*

[u] *Concil. Nicen. Can. 18.* Τοῦ μὲν Ἐπισκόπου ὑπηρέται εἰσίν.

[x] *Arator lib. 1. in Act. Apostol.*

[y] They have in charge omnia ornamenta & utensilia Ecclesiarum. *Canon Steph. de Langt. Lindw. lib. 1. de Off. Archidiac.*

[z] Διακονικόν. *Concil. Laod. Can. 21. Concil. Agath. Can. 66.*

[a] Sine Diaconis Sacerdos nomen habet, officium non habet. *Conc. Aquisgr. sub Ludov. Pio, c. 7.*

[b] *Lib. Quæst. ex utroque mixtim. qu. 101.* Nam utique & Altare portarent & vasa ejus.

I answer, That he that made that question, concludes withall, That if it was not written by S. *Augustine*, it was by an [c] ancienter Author then S. *Augustine*, and is evidence good enough for *matter of fact*, though peradventure not every where for *points of doctrine*. And as the *Archdeacon* is the *Eye*, so the *Churchwarden* (as slight an Opinion as you conceive of him) is the *Hand* of the *Bishop* and the *Archdeacon* too, to put all [d] *Mandates* in execution, that may concern the *Utensills* of the Church. I observe our *Latine Canons* in force, by calling him *Oeconomus*, do put him beside the scorn this companion would throw upon him, by making him relate to that ancient Ecclesiasticall Office, famous in the *Greek* and *Latine* Councells. It is true, he moves now in a lesser Orb, yet with the same influence he did before. At the first they were, as they are now, *Lay-men*, some [e] *Domesticks* or *kinsmen* of the *Bishops*, who [f] managed all things belonging to the Church (being then matters of good moment and consequence) according to the direction of the *Bishop*. But because all the state of the Church, consisting in those times most-what in goods and chattels arising from the devotion of the people, was thus transacted in [g] hugger mugger, *inter partes propinquas*, by parties so neare allied in references one to another, that it grew very suspicious there might be foule play in the businesse, that famous Councell of *Chalcedon* [h] ordered peremptorily,

[c] Ex qu. 44. colligitur eum vixisse ante Augustinum, & Hieron. *Censin Append tom. 4. Oper. Augustin. p 416.*

[d] Oeconomus, cui res Ecclesiastica gubernanda mandatur ab Episcopo. *Lindw. Const. l. 3. de Cleric. non resid.* And therfore Churchwardens were call'd ἐγκαρδιεισταμένοι, men employed by him, *Concil. Gangr. c. 7.* and ἐπιτραγμάτοι, men ordered by the Bishop. *ibid. c. 8.*

[e] Συγγενεῖς τυχὸν, ἢ ἰδίους θεράποντας. *Zonar. in Concil. Chalced. Can. 26.*

[f] Τὰ τῆς ἐκκλησίας διοικεῖν κατὰ γνώμην Ἐπισκόπου. *Zonar. ibid.* Τὸν λόγον τῆς αὐτῶν διοικήσεως παραπέμπειν τῷ Ἐπισκόπῳ. *Photius, tit. 9. c. 1. & tit. 10. c. 1.*

[g] Μὴ πνὸς ἔχοντος εἴδησιν. *Zonar. in Concil. Chalced.* Ἐκ τῶν ἰδίων κλήρων.

[h] *Canon. 26.*

That

That these *Church-wardens* from that time forward should be *Clergie-men*, and more esloigned from the *Bishops* family. Yet did [i] some continue of opinion, (this *Canon* notwithstanding) that *Laymen* were capable of the Office: so that in a [k] very short revolution of time it reverted to the *Laity* for altogether. Now here in *England* it hath been ever held an ancient Office, and much countenanced as well by the *Common* as the *Canon Law*: The *Church-wardens* being admitted in all ages, to bring their [l] *Actions* at *Common Law*, for *trespasses* committed upon the Church-goods, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather then to his own most ancient Officers; to the *Archdeacon*, his *Official*, or next *Surrogate*, for the *designing*; and to the *Church-wardens*, for the actuall *placing* of the *Table* in the most convenient situation. And the Elders of the *Vestry* will be little edified with this doctrine, to be made but [m] ἔμψυχα ὄργανα, (as *Aristotle* speaks) *dead* and *passive Instruments*, to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull spectator*, and hath no Sphere of *Activity* to move in, but is wholly left to his *private Meditations*. And [n] S. *Ambrose* indeed doth complain of the like complainers in his time, who held, that the study of the holy Scriptures was but a *dull and idle*

[i] *Balsam. in Synod. 7. Can. 11.*

[k] *Zonar. in Concil. Chalced. Canon. 26.*

[l] *11. Henr. 4. fol. 12. & 19. Henr. 6. fol. 66. &c.*

[m] *Arist. Polit. lib. 1. c. 1.*

[n] Nos autem otiosos nos putamus, si verbo tantummodo studere videamur. *Amb. in Psal. 118. Oct. 11.*

idle kinde of employment. But then ° *Matto Sancto Petro* (as the *Charletan* ſaid when he ſaw the *Pope* in his *Pontificalibus*) O ſimple S. *Peter* in the ſixth of the *Acts*, that thought it a far more laborious work, then all this moving and removing of *Tables*. P O fooliſh S. *Basil*, that bids his Clergie take eſpeciall heed, that their *Martha* be not troubled with many things. O dull *Syneſius*, that held it fitter for an ᵠ *Ægyptian* then a *Christian* Prieſt to be over-troubled with matters of wrangling. Well *Doctour*, God help the poore *people* committed to thy Cure; they are like to finde but a ſorry *Shepheard*: one that will be in the *Veſtry* when he ſhould be in the *Pulpit*; and by his much *nimbleneſſe* in the *one*, is likely to ſhew a proportionable *heavineſſe* in the *other*.

° Baltaſ. Caſtil. Cortiſano, l. 3.

P Regul. fuſior. Reg. 20. Οὐκ ἐπήρκεσε ἡ Μάρθα εἰς πολλὰ διακονίαν περισπωμένη ὁ Κύριος, pag. 454.

ᵠ Syneſ. ep. 57.

But now *ventum eſt ad Triarios*, we are drawing on to the maine of his Battell, and the very pith of his Arguments: *That the writer of the Letter* ʳ *doth not ſhew one footſtep of Learning or ſincere affections to the Orders of the Church, becauſe he did not* (in a private *Monition* written nine yeares before) *fore-ſee and make way* ˢ *for a great good work, and the Piety of the times*, that were to follow nine yeares after. Alas! *Ne ſævi, magne Sacerdos*: Do not lay all this load upon him, moſt *judicious Divine*. For, as you finde by your ſelf, that can further ſee into things to come, that all *Prophets* are not *Ordinaries*; ſo conſider, I beſeech you, in cool bloud, that all *Ordinaries* are not *Prophets*. ᵗ *We may diſcern of things that*

ʳ Pag. 3.

ˢ Pag. 4.

ᵗ L. Henry Howard in his defenſative, about the 16. leaf.



are,

are, *by Sight*; *that* were, *by Memory*: [u] *but before the proof make shew, no man is such a Prophet of the* future, *that he knoweth which way to direct his instructions*, saith a learned and noble Writer, out of *Sophocles*. I am one, I thank God, that have *buenas entranas* (as the *Spaniards* speak) some good and tender *bowels* within me, and do much pity the *poore mans* case, even by mine *own*. How could he possibly fore-see this great *Good work* or *Piety of these Times*, *so many yeares before*, which I, opening my eyes as wide as I can, cannot discover at this very *instant*? What is this *great Work* now in hand? What new *Proclamations*, *Rubricks*, *Canons*, *Injunctions*, *Articles* are come (at the least into these parts) as any speciall *invitations* to the *piety of these Times*, more then were exhibited to the piety of all other Times, from the first beginning of the *Reformation*? [x] His Majestie heard the Cause in the yeare 1633; and in his *Royall decision*, he calls it not *Altar*, but *Communion-Table*, and leaves the *moving* and *removing* thereof to the discretion of the *Ordinary*. His *Grace*, the *Metropolitane*, visited these parts in the yeare 1634; and in all his *Articles*, doth not so much as mention the word *Altar*, but calls it (as the *Rubrick* doth) a *Communion-Table*; and puts his *Article* upon the *Church-warden*, and not upon the *Vicar*, concerning the decent *site* and convenient *standing* of the *holy Boord*. [y] *whether have you in your Church, a convenient and decent Communion-Table?* &c. *And whether is the same Table placed in*

[u] Πρὶν ἰδεῖν, οὐδεὶς μάντις τῶν μελλόντων. Sophocl. in Antig.

[x] Pag. 66.

[y] Articles to be enquired of in the Metropoliticall Visitation, for the Diocese of Lincoln, 1634. Art. 1.

 such

*such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Ministery and the Administration, and that the greatest number may communicate? And whether is it so used (out of time of Divine Service) as is not agreeable to the holy use of it?* &c. And his Lordship or *Diocesan* visiting the very next yeare, 1635. (as a burnt child, and dreading the fire) puts the [z] same Article *in hæc verba*, in the very front of his own Book. Sithence that time we have heard no Ring but of the lesser *Bells*, in this Tune. And [a] *one* of these I heare chyming at this very instant: *whether have you in your Church a decent Table for the Communion, conveniently placed?* And all these concurring with the conceit of the *Letter*, in every particular; in the *name* of a *Communion-Table*, and not an *Altar*; in the *place* of the *Church* or *Chancell*, not of the *East-end* onely; in the *distinct* (not *confused* time) of *receiving* and *not-receiving*; in the *Accompt* of the *conveniency* of the *situation* to be rendred by the *Church-warden*, not the *vicar*; how shall I that live at this day (much lesse the *Writer* of the *Letter*, dead, peradventure, *nine yeares ago*) *reasonably* discover (to use your own phrase) that *Good work now in hand*, and the *speciall inclination of these times to a peculiar kinde of pietie*, differing from the pietie of former times, which under the peaceable Reignes of Queene *Elisabeth*, King *James*, and King *Charles*, the Church of God, in these parts, hath most happily enjoyed? Surely, I

[z] *Articles to be enquired of in the Diocese of Lincoln, 1635. Artic. 1.*

[a] *Articles for the Visitation of the Archdeac. of Bedford, 1636.*

do

do *reasonably* presume, that (these dreams of Dr. *Coal* notwithstanding) [b] *The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and that* (in matters of this nature) *there is no new thing under the Sun.* Because wise men tell us, that [c] *change of Laws, especially in matters of Religion, must be warily proceeded in:* And because, [d] *there is no manner of Reason, that the orders of the Church should so depend upon one or two mens liking or disliking, that she should be compelled to alter the same so oft as any should be therewith offended.* For *what Church is void of some contentious persons and quarrellers, whom no order, no reason, no reformation can please?* I should therefore *reasonably* presume, that this *Good work in hand*, is but the second part of *Sancta Clara*, and a *froathy* speculation of some *few*, who by tossing the ball of *Commendations*, the one to the other, do stile themselves (by a kind of *Canting*) *judicious Divines*: Whereas they be (generally) as you may observe by this poore *Pamphleter*, *doctissimorum hominum indoctissimum genus* (as [e] *Erasmus* spake of another the like) men learned onely in unlearned *Liturgies*, beyond that, of no *judgement* and lesse *Divinitie*. For who but one whose Ruffe (as Sir *Edward Coke* was wont to say) is *yellow*, and his head *shallow*, would propound these wild conceits of an *imaginary Pietie of the times*, and a *Platonicall Idea of a good work in hand*, for a *Model* to reforme such a well-composed *Church* as the *Church of England*? And if any *Reformation* of the *name*, the *situation*, or *use* of the *Commun-*

[b] *Eccles.* 1. 9.

[c] Mr. *Hooker Eccl. pol. l.* 4. *disc.* 14. *p.* 67.

[d] Archb. *Whitgift, Defence of the Answer to the Admonition, Tract.* 2. *fol.* 86.

[e] *In Colloq.*

*nion-Table*, were seriously in hand, what man of the least *discretion*, but would take the *Magistrate* along with him? [f] *The bounden dutie of Subjects is to be content to* follow *Authoritie, and not enterprising to* run before *it*. [g] For *if you let every Minister do what he list, speak what he list, alter what he list, & as oft as him list, upon a general pretense of a* Good work in hand, *or* the Pietie of the times, *you shall have as many kinds of Religion, as there be Parishes, as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversity of opinions.*

[f] *Proclamation before the Communion*, 1548.

[g] *Archbishop Whitgift, Answer to the Adm. p. 86, & 87.*

[*] *Pag.* 13, & 14. But there is [*] *much* (you say) to be said in defence therof, out of the *Acts & Monuments*, & some *Acts of Parliamẽts*. Much good do it you, with that *Much*, so as you eat cleanly, and do not slubber & slabber your Quotations of those *Books*, in w^ch^ all sorts of men are thorowly versed. First, *Jo. Frith* calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the *Reformation*, and when every man call'd it so. For he was [h] burned 4° *Julii*, 1533. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar*. Why man, *they* cal'd it so, not *he*. Those words are the words of the *Article* objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the [i] leaf, and you shall heare him interpret himself. *I added moreover, that their Church (as they call it)* Their Church, *as they call it*; Their Sacrament of the Altar, *as they call it*. If you will know how *he* cals it, in that *dawning* of the *Reformation*, look upon the *Books* pen'd by himself, not the *Interrogato-*

[h] *Act. & Mon. pag.* 2. *fol.* 309, & 310.

[i] *Ibid. fol.* 308.

*ries*

ries minister'd by S^r *Tho. More*, or some others. He calls it every where, [k] *The Sacrament of Christs body*. Nay he is not there content; but desires, that all the Church had call'd it otherwise. [l] *I would it had been call'd (as it is indeed, and as it was commanded to be)* Christs Memoriall. *And to call it a* Sacrifice, *is* (saith he) *just as if I should set a* [m] *Capon before you, to break-fast, when you are new come home, and say, This is your welcome-home: whereas it is indeed a Capon, and not a Welcome-home.* And if you will beleeve his Adversary, [n] S^r *Thomas More, None spoke so homely of this Sacrament as* Jo. *Frith, no not Friar Barnes himself. Making this Bridegrooms ring of gold but even a proper ring of a rush.* So that *vouz avez* Jo. *Frith.* Let him, in Gods name, come up to the Barre. The next man is Jo. *Lambert*. And he saith, [o] *I make you the same Answer to the other six Sacraments, as I have done unto the Sacrament of the Altar.* But tell me (in my eare) I pray you, How doth he begin that *Answer to the Sacrament of the Altar?* It is but 14 lines before in your [p] own *Book*. *Whereas in your sixth Demand you do enquire, Whether the Sacrament of the Altar, &c.* All these words of enquiry are *theirs*, man, not *his*. What is his Answer? *I neither can, nor will answer one word.* And so Jo. *Lambert* answers there *not one word* for you. Yea, but he doth in another place. *That* [q] *Christ is said to be offered up, not only every year at Easter, but also every day, in the celebration of the Sacrament; because his oblation once for all made is therby represented.* This likewise is imputed to be spoken long before any *Reformation* was at hand: For *Lambert* was also martyred

k *Answer to M. Mores third book, fol. 102.*

l *Answer to M. Mores fourth book, fol. 111.*

m *Ibid.*

n *Answer to Frith's Letter, Oper. fol. 835.*

o *Pag. 15.*

p *Act. & Mon. part 2. p. 401.*

q *Ibid.*

But are you ſure theſe words are *his* ? I am ſure you know the contrary, if you have read the next words following. *Even ſo ſaith S. Auguſtine.* The words are the words of an *honeſt man*, but your dealing in this kind is ſcarce *honeſt*. *John Lambert* doth qualifie them afterward; that *S. Auguſtines* meaning was, That *Chriſt* was all this, *in a certain manner or wiſe.* He was an *Oblation*, as he was a *Lion*, a *Lambe* and a *doore*: that is, (as we ſaid before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Altar*. *Youz avez* an honeſt man, *John Lambert*: But ſtand you by for a *Mountebank*, *John Coal*. The next, is the moſt Reverend and learned *Archbiſhop*, *who notwithſtanding his oppoſition to the Statute of the 6 Articles, yet uſeth the phraſe or* [t] *term of* Sacrament of the Altar, *as formerly, without taking thereat any offence. Pag.* 443. And are you ſure he doth ſo in that page ? Are you ſure of any thing ? I am now ſure he names not that *Sacrament* at all, either in that page, or in any other near unto it. The *Treatiſe* there ſet down, is of *John Fox* his compoſition, and ſet forth in his own name. It mentioneth indeed, in the Confutation of the firſt *Article*, *the Sacrament of the Altar*, but with ſuch a *peal* after it, as none but a mad man would cite him for this purpoſe. [u] *This monſtrous Article of theirs, in that form of words as it ſtandeth, &c.* And ſo the Lord *Archbiſhop* ſaith as much as *John Lambert*, that is, *not one word for him.* The next in order is *John Philpot*: whoſe ſpeach this cruell man hath ſore pinch't upon the rack, to get

[t] Pag. 15.

[u] Act. & Mon. 2. part. p. 443.

get him to give ſome evidence on his ſide. He wriggles and wreſts all his words and ſyllables, that the *Quotation* is (very near) as true a *Martyr* as the *man himſelfe*. I am ſure he hath lop't off the *Head*, that had a ſhrewd *tale* to tell, and the *feet* of his Diſcourſe, which walk a quite contrary way to Dr *Coals* purpoſe, leaving the Relation, like [t] *Philopœmenes* his Army, *all Belly*. The *Head* is this: *I muſt needs ask a Queſtion of* Dr *Chedſey concerning a word or twain of your ſuppoſition* (*yours*, not *his owne*) *that is*, *of the Sacrament of the Altar*; *What he meaneth thereby*; *and*, *whether he taketh it*, *as ſome of the Ancient writers do*, *terming the Lords Supper the Sacrament of the Altar* (for the Reaſons there ſet down and mentioned by Dr *Coal*) *or Whether you take it otherwiſe*, *for the Sacrament of the Altar which is made of Lime and Stone*, *over the which the Sacrament hangeth*. And hearing they meant it this later way, he declares himſelf, *Then I will ſpeak plain Engliſh*, *That the Sacrament of the Altar is no Sacrament at all*. How like you *John Philpot*? You ſhall have more of him. [u] *S*t *Auſtin with other ancient Writers do call the holy Communion*, *or the Supper of the Lord*, The Sacrament of the Altar, *in reſpect it is the Sacrament of the Sacrifice*, *which Chriſt offered upon the Altar of the Croſſe: The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and ſhadow. The which pertaineth nothing to your Sacrament*, *hanging upon your Altars of Lime and ſtone*. Chriſtoph. *No doth? I pray you*, *what ſignifieth* Altar? Philp. *Not*, *as you falſely*

[t] *Plutarch. in Philopœm.*

[u] *Act. & Mon. part.* 3. *p.* 571.

*take it*, materially, *but for the Sacrifice of the Altar of the Crosse*. Christoph. *Where finde you it ever so taken?* Philp. *Yes*: Habemus Altare. Christoph. *well, God blesse me out of your companie*. And I beleeve, so saith Dr *Coal* (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how he came to use the term of *Sacrament of the Altar*, to wit, out of S. *Austin*, and some other of the *Fathers*; he tels us, it was not by way of *Approbation*, but by way of *supposition*; and lastly, what he conceives of the conveniencie of the particular in Question, a *Materiall Altar*. And in another place he expresseth himself yet further; [x] *And as touching their* Sacrament *which they term* of the Altar —— *They* term it so, not *he*. *Jury Philpot*. The next is Reverend *Latimer*; who granteth (saith [y] he) *very plainly, that the Doctours call it so in many places, though there be no propitiatory Sacrifice, but onely Christ*. Still this is not to prove (no not by one Witnesse) what you undertake; That the *Martyrs* did call *this Sacrament* of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith, that the *Doctours* call it so, and especially S. *Austin*, as he speaks a little before: *he* doth not call it so *himselfe*. And what doth he adde, concerning those *Doctours* that call it so, in the very next words to these which are quoted by you? speak truth, man, and shame the Divell; for he is the old *Clipper of speaches*. Well, I must do it for you. *The Doctours might be deceived*

x *Act. & Mon. part* 3. *p.* 553.

y P. 16.

*ved in ſome points: I believe them, when they ſay well:* or, as it is in the Margent, *Doctores legendi ſunt cum venia*, The *Doctours* muſt be pardon'd, if they ſometimes ſlip in their expreſſions. And this is all that you have gain'd by Reverend *Latimer*. The laſt you produce in this kinde, is Biſhop *Ridley*. And he is for you *not onely, but alſo*. Firſt he ſaith, *that in the Sacrament of the Altar is the naturall body and bloud of Chriſt*. But why do you leave out ſtill thoſe few words that go before? You know they are theſe; [2] *To the Queſtion thus I anſwer*. What is the *Queſtion* then? Turn the leaf, and look. *Article* 1. *We do object to thee, Nicolas Ridley*, &c. *That thou haſt openly defended, that the true and naturall body of Chriſt is not really preſent in the Sacrament of the Altar*. What ſaith he? *To the Queſtion I anſwer, That in the Sacrament of the Altar*, &c. So that the word is the word *articulated upon him*, not *his*. And he could not poſſibly avoid the repeating of it, unleſſe he ſhould *mutare terminos*, and ſo confound all method of Diſputation. But in all his own *voluntary expreſſions* in all that *Conference*, he never calls it, *The Sacrament of the Altar*, but *the Sacrament of the Communion* onely. The which *Communion* he there affirms to be *onely a memory of Chriſts Paſſion*. Which is the Doctrine I have all this while endeavoured to prove, to have no relation at all to a *materiall Altar*. In anſwering that place in *Cyrill*, objected by the Biſhop of *Lincoln*, (whereby that *Biſhop* would fain prove, that as *erecting of Altars* in *Britanny* did imply that *Chriſt* was

[2] *Act. & Mon. part* 3. *fol.* 492.

*come* and *believ'd* on in thoſe parts; ſo the *plucking of them down*, as B. *Ridley* had done, was ſufficient to imply, that *Chriſt* as yet was *not come* in the fleſh) he ſaith, as you ſay, *That the word* Altar *in Scripture, ſignifieth as well the* Altar *of the Jews, as the* Table *of the Lords Supper*: alluding, without all queſtion, to *Hebr.* the 13. as *Philpot* but even now expounded that place. But that the Biſhop of *Lincoln* ſhould apply that *Altar* whereof S. *Cyrill* ſpake, to thoſe *materiall Altars* pull'd down in the *Reformation* under *Edw.* the ſixth, B. *Ridley* (in the midſt of his great *Afflictions*) could not heare without a little *ſmiling*. *D. Ridley ſmiling anſwered*. And then taking up his countenance againe, he tells him freely; That *the removing of Altars was done upon juſt conſiderations*; and, That *the Supper of the Lord was not at any time better miniſtred, nor more duly received, then when theſe Altars were taken down*. And would you know how he placed his *Table*, when theſe *Altars* were gone? [a] *when ſome uſed the Table Altar-wiſe, he determined, that to uſe it as a Table, was moſt agreeable to Scripture*. And as B. *Ridley* ſmil'd at the B. of *Lincoln*, ſo would the B. of *Lincoln* (were he alive) ſmile heartily at you, that would bring ſuch a paſſage as this to defend your *Altars*.

[a] *Act & Mon. part. 2. p. 700.*

Having thus impannell'd his *Jury*, he begins to open his *Evidence*, for *the Sacrament of the Altar*, out of the *Laws* of the Land, 1° *Edw. 6. c. 1.* revived 1.° *Elif. c. 1.* but with the ſame felicitie he produced thoſe worthy *Martyrs*, that is, to witneſſe

witneſſe point-blank againſt himſelf. For in this *Quotation*, he doth but peep over the Wicket, and touch upon the Title of the *Statute*: he dares not for his eares open the doore, and enter in to the *Body* thereof. It is enough for him, that in the *Title*, *The Sacrament of the body and bloud of Chriſt* is (at that time before the Statute of the ſix *Articles* was actually repealed) ſaid to be *commonly called, The Sacrament of the Altar*. Therefore ſaith he, *That Name of the Sacrament of the Altar doth occurre in that Statute ſtill in force*. Firſt, I deny it to be the *Name* in that place, but the *Addition* onely of *the bleſſed Sacrament, of the body and bloud of Chriſt*. *The Sacrament of the body and bloud of Chriſt* is the *Name*, and *true Name*; the other is onely an *Addition* [b] given unto this *Sacrament*, over and beſide the proper *name* thereof, whereby it might be *certainly known* in this dawning of the *Reformation*: the *darkneſſe* of *Poperie*, and the terrour of the *ſix Articles* being not as yet diſpelled from the beliefe or language of the fearfull multitude. So one *Hume* is ſaid to be at this time convicted before Archbiſhop *Cranmer*, for denying ſomewhat [c] *in the Sacrament (as it was then called) of the Altar*. *Then*; Then was a time, which the *Frenchmen* call [d] *Entre Chien & Loup*, ſo early in the Morning of our Religion, as a man could not (without ſome ſpeciall Character) diſcern a *Dog* from a *wolf*; a *name* given by *God* himſelf, from a *name* given by the *invention of man*, unto that bleſſed *Sacrament*. Secondly, I utterly deny, that the *Act of Parliament* takes

[b] *Expoſition of the Terms of the Law*, p. 12.

[c] *Act. & Mon. part* 2. *p.* 655.

[d] Pour denoter les rets de la nuict nous diſons entre chien & loup. *Paſq. des Recherches de la Fr. l.* 8. *c.* 15.

it for the *Name*: It takes it clearly for the *Nick-name* of that *Sacrament*. Come in with ſhame enough into the Body of the *Act*, and ſee what *impoſture* you print for the people. [e] *The moſt comfortable Sacrament of the body and bloud of our Saviour Ieſus Chriſt, commonly called, The Sacrament of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the body and bloud of Chriſt.* Here is (I confeſſe) ſome ſtrife and contention about the *naming* of the Child. The *Commonaltie* and *Corruptions* of the time (and, as I ſhall ſhew anon, the Courſe of the *Common Law*) *name* it one way, the *holy Scripture* another way. And [f] if it were a matter *de ſtillicidiis* (as *Tully* ſpeaks) a matter of Cuſtome or Preſcription, that two or three *Good-fellows* might eeke it out with an *Oath* before a *Iury* of the ſame *feather*, I think it would go hard with both *Church* and *Scripture*. But in a matter of the moſt venerable *Sacrament* of the Chriſtian Religion, and before a *Learned and Iudicious Divine*, (as his beſt friend, his *Alter ego*, ſtiles him) me thinks there ſhould be no queſtion, but that the *holy Scripture* ſhould carry it quite away; and that *The Sacrament of the body and bloud of Chriſt*, *The Supper*, or *The Communion*, ſhould be the *right name*, and *The Sacrament of the Altar* the *Nick-name* or vulgar Appellation onely of this bleſſed *Sacrament*. But a *penall Law*, as this is, was to take notice, not onely of the *proper name*, but of *every Appellation*, whatſoever this bleſſed *Sacrament* enjoyned to be had in reverence by that *Law*, was

[e] 1° Edv. 6. 1.

[f] Cic. de Orat. lib. 1.

at

at that time known by and discerned. [g] *A man may be known by twenty Names, and yet have but one Name*, say the learned in our Laws: *The Sacrament of the body and bloud of Christ*, as by the *right name*, *of the Altar*, as a thing *known by*, saith the *Statute*. It is so called indeed, but not by the *Law of God*, nor by the *Law of Man*, but *commonly*, that is, by the *common Errour*, and *Popery* of those times. Learn *Doctour*, learn to language this *Sacrament* from a Prelate of this Church, from whom you may well learn as long as you live. [h] *The Sacrament (as you call it) of the Altar.* *Gaggers* of Protestants call it so, *Protestants* themselves do not. For there hath been much alteration in this Church and State, (God be praised for it) and all *in melius*, and all confirm'd by *Acts of Parliament* sithence that *Time*. [i] This very *Sacrament* was then commonly called *the Masse*, and allowed to be so called by [k] *Act of Parliament*, and in that Appellation appointed to be so sung or said all *England* over. I hope it is not so *Now*. [l] For *every person that shall now say or sing Masse, shall forfeit the summe of* 200 *Marks*, &c. And if Dr *Coal* shall report of me, that I have said *Masse*, when I have onely administred the *Communion*, I shall have against him my remedy in *Law*, as in a cause of foul *slander*. And presently after this *Act* was reviv'd by Q. *Elisabeth*, there was at the same Session an [m] *Addition* made to the *Catechisme*, (and that likewise confirm'd by [n] *Act of Parliament*) whereby all the *Children of this Church* are punctually taught to Name our two

[g] *Brooks Abridgement, verbo* Misnomee, *ex* 1° *Edw.* 4. *fol.* 82.

[h] *Answer to the Gagger, p.* 231.

[i] *Rubrick before the Comm. in K. Edw. Liturgie of* 1549. *f.* 121.

[k] 2° & 3° *Ed.* 6. *c.* 1. & *Injunct. of K. Edw. Injunct.* 21.

[l] 23 *Eliz. c.* 1.

[m] *The later part of the Catechisme added in Q. Elis. her Liturgie.*

[n] 1° *Elis. c.* 2.

Sacra-

Sacraments, *Baptiſme* and *the Lords Supper*. So that this *Iudicious Divine* was very ill *catechiſed*, that dares write it now, *The Sacrament of the Altar*.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as D. *Coal* doth expreſſely falſifie the paſſage) *Sacramentum Altaris*, but it ſaith onely, that it is grounded upon that *Statute*, which was made ° *concerning the Sacrament of the Altar*. Having therefore clear'd the *Statute* it ſelf from *naming* it ſo, the *Writ* will never be found guilty of ſuch a *Miſnomee*. But how many preſidents of that *Writ* can this great *Lawyer* ſhew in the Book of *Entries*? However, it was high time for the wiſdome of the *Parliament* to take ſome quick *Order* in this kinde, when they were reſolv'd to revoke all ᵖ former *Laws* that commanded honour to the *Sacrament*, and yet found the unſufferable indiſcretion of the *Zelotes* mounted to that height, as to dare to term the *Inſtitution of Chriſt* (however diſguis'd in this *ſuperſtitious* habit) with thoſe baſe compellations of ᵠ *Iack of the Box*, and *Sacrament of the Halter*, on the one ſide, and then ʳ *Bakers bread*, *Ale-cakes*, and *Tavern-tokens*, on the other ſide. Purpoſing therefore to keep in force one *Branch* of thoſe *two Laws* which were by and by to be *repeal'd*, (I mean, 2° *H.* 5. *c.* 7. and 25° *H.* 8. *c.* 14.) which required *due reverence* to be performed to this *Sacrament*, they reſerved the ancient *words* and *Additions*, not of the *people* onely, but of the *Common Law* it ſelf, in the *Indictments for Lolards*, as

° *Contra formam Statuti concernent. Sacroſ. Sacram. Altaris.*

ᵖ 2° *H.* 5. *c.* 7. & 25° *H.* 8. *c.* 14.

ᵠ *Altare Damaſc. p.* 316.

ʳ *Defence of three Ceremonies, p.* 270. *Iewel, Art.* 4. *p.* 282.

as we may ſee in the Book of [r] *Entries*. And becauſe this Sacrament was ſo *commonly* called, not onely in the Mouth of the *Church*, but in the Mouth of the *Law* it ſelf, the Statute in the *head* of the *Act*, and *foot* of the *writ*, gives it this *Addition* of *Sacramentum Altaris*. But this *Lollard writ*, theſe threeſcore yeares, hath had (God be thanked for it) no more operation in *Law*, then the *Clauſe* againſt *Lollards* in the [s] *Sheriffs Commiſſion*. And if there were any occaſion to put it in force, me thinks (the ſubſequent *Laws* conſidered) it ought to be iſſued *contra formam Statuti concernentis ſacroſanctum Sacramentum Corporis & Sanguinis Dominici*; admitting the [t] *variance* by this matter *ex poſt facto*, as *men* and *Corporations* may do in ſome *Caſes*. But being led by this *fellow* quite out of my *way*, I wholly ſubmit my *Opinion* herein to the *Reverend* of that *Profeſſion*.

I make haſte therefore to return to the *Doctour* again, before he finiſh his Triumph over this *Section*, attended with *Princes*, *Prelates*, *Prieſts*, and *Parliaments*, to confirm his *Altar* and his *Sacrifice*. Whereas in very truth all his Witneſſes are *under Age*, and are not able to ſpeak of themſelves one word to his purpoſe. *Iohn Frith* (as you have heard) ſpeaks by S^r *Thomas More*; *Iohn Lambert*, by S. *Auſtin*; Archbiſhop *Cranmer*, by *Iohn Fox*; *Iohn Philpot*, by the *ancient Writers*; B. *Latimer*, by the *Doctours*, who might be deceived; B. *Ridley*, by the *publick Notary* that drew the *Articles*; the *Writ*, by the *Act of Parliament*; and the *Act of Parliament*,

[r] Et docuerunt opiniones hæreticas contra fidem Catholicam Sanctæ Romanæ Eccleſiæ: viz. Quòd in Sacramento Altaris non eſt niſi panis Sanctus, & non caro & ſanguis Chriſti, &c. *Raſtall. Coll. of Entries, Endictment*, c 11.

[s] Noſtro ævo accipiunt alii Lollardos, pro inſtitutæ religioni adverſantibus, eóq; vetus juramentum Vicecomitum ad proſequendos Lollardos juratorum hodie attrahunt. *H. Spelm. in verbo* Lollard.

[t] *Brooke Abridgement, ex 2° H. 6. 9. And Cowell, in verbo* Variance.

*liament*, by *Vox populi*, and *common Report*. Not one of all these, that speaks of his *own knowledge*, as a *witnesse* ought to do. But this is some *Susenbrotus* Figure, by which this *judicious Divine* useth to write in a different manner from all honest *Authours*; to make *one* man still to speak what was uttered by *another*. Thus he handleth the *Writer* of the *Letter*, in that similitude [x] of *Dressers*, unmannerly applyed to the *Altar-wise-situation* of the *holy Table*. For although the *Writer* saith clearly, [y] *he likes that fashion, he allows it, and so useth it himself*; yet if one *Prinne* hath printed it I know not *where*, or some *Countrey-people* said I know not *what*, he must (in most *Oyster-whore* language) *pinne* it and *Prinne* it upon the *Writer* of the *Letter*. And if one *Bishop of Lincoln*, the [z] *Popes Delegate*, and one *Dean of Westminster*, Queen *Maries* [a] *Commissioner*, shall speak irreverently of the *Protestants Table*; by this new *Figure*, *all Bishops* and *Deans* of those two places, must, untill the end of the world, be suppos'd to do it. And so must the *Bishops* of *Norwich* be ever sending forth *Letters of Persecution*, because [b] *John Fox* observeth that *one* of *them* did so. It remaineth onely, he should with the *Italian* [c] *Friar*, fasten upon *David*, (whom he hath reasonably abused already) that he should also say, *There was no God*; because in one of the [d] *Psalmes*, the *Doctours* own *Cosin*, the *foolish body*, hath heretofore said it.

[x] Pag. 21.

[y] Letter 68, 69.

[z] Act. & Mon. part. 3. p. 486.

[a] Act. & Mon. part. 3. p. 44.

[b] In his Index referring to Act. & Mon. part. 1. pag. 870.

[c] Hen. Estienne Apol. d'Herod.

[d] Psal. 14. 1.

CHAP.

# CHAP. IV.

## *Of Bowing to the Name of* Ieſus. *Of* Sacrifice. *Of the Name of* Altar. *Whether an* Altar *is neceſſary for all kinde of Sacrifices, &c.*

HE cannot aſcend not ſo much as to this Diſcourſe of the *Altar*, without *Bowing*; which makes him fall upon this [a] *Preamble* ſo impertinently. But let him *bow* as often as he pleaſeth, ſo he do it to this bleſſed *Name*; or to [b] honour *him* (and *him onely*) in his holy Sacrament. This later, although the *Canon* doth not enjoyn, yet *reaſon*, *pietie*, and conſtant *practice of Antiquitie* doth. The *Church-men* do it in S. [c] *Chryſoſtoms* Liturgie, and the *Lay-men* are commanded to do it in S. *Chryſoſtoms* [d] Homilies. And if there be any proud Dames, *quæ deferre neſciant mentium Religioni, quod deferunt voluptati*, as S. [e] *Ambroſe* ſpeaks, that practiſe all manner of Courteſies for *Masks* and *Dances*, but none (by any means) for *Chriſt*, at their approach to the *holy Table*; take them *Donatus* for me: I ſhall

[a] P. 4.

[b] P. 42.

[c] *Vet. Patr. tom. 2. p. 61.* Περιχωρήματα τῆς τοιαύτης.

[d] *Homil. 24. ad Corinth. Hom. 61. ad pop. Antioch. vide Claud. de Sainctes de Ritibus Miſſæ.*

[e] *De Virginib. l. 3.*

ſhall never write them in my *Calendar* for the Children of this Church. But what is this to *Dionyſius?* Yes, it comes in as pat as can be. He was ſerving his firſt [f] *Meſſe of Pottage*, and the *Biſhop* (as the ſaying is) got into it, and hath quite ſpoiled it, by warning a *yong man* (that was complain'd upon for being a little *fantaſticall* in that kinde) to make his reverence *humbly* and *devoutly*, that he might winne his people alſo to ſympathize with himſelf in that pious Ceremonie. But this is to *cenſure the heart*. No, the *Writer* goeth no further then the *outward action: ut audio, ſic judico*. In *that* he had heard ſomewhat to be amiſſe, and deſir'd (in a friendly manner) it might be reformed: But ſtill according to the *Canon*: Which requires it [g] *ſhould be done, as it hath been accuſtomed*, ſaith our *Canon*, referring to a former: *As it hath been accuſtomed heretofore*, ſaith the [h] *Injunction*, referring to a time out of minde. It is not therefore enough to obey a *Canon* in the *matter*, if we obey it not likewiſe in the *manner*. Not to make a Courteſie, if it be not a [i] *lowly Courteſie*. Nor ſo neither, unleſſe it be *as heretofore hath been accuſtomed*. If we would preſerve *old Ceremonies*, we muſt not taint them with *new Faſhions*; eſpecially with *apiſh* ones. That reverence which the *Prieſts* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek* Liturgies, [k] μετάνοια, a modeſt and humble Bowing of the body: ſuch as in the primitive Church, the Chriſtians us'd in performing their Publick penance. And if we may believe their

[f] *Pag.* 5. That herb (according as the ſaying is) hath ſpoil'd all the Pottage.

[g] *Can.* 18.

[h] *Q. Eliſ. Injunct. Injunct.* 52.

[i] *Injunct.* 52.

[k] *Chryſoſt. Liturg.* ποιεῖν μετάνοιαν ἀλαβῶς. *Vet. Pat. Tom.* 2. *p.* 84. Reverentia, ut vulgò loquuntur. *Meurſ. in Gloſſ.*

their modern Divines, it was two-fold, a *greater*, and a *leſſer* Reverence. The *greater*, when they bowed all their [l] Body, yet without bending of the knee, very lowly and almoſt to the earth. The *leſſer*, with the inclination and bending of the Head and ſhoulders onely. Which or whether any of theſe were uſed in the Weſtern Churches, and delivered over unto us, is not ſo certain. *An accuſtomed lowly reverence* to this bleſſed *Name*, we receiv'd from all Antiquitie, as appears by the *Canons* and *Injunctions*. And good reaſon we ſhould entail it on our Poſteritie. If this *young man* faulted therein, he was much the better; If he faulted not, but was unjuſtly informed againſt, he was not much the worſe, for being gently admoniſhed. But behold this *judicious* [m] *Cenſurer* of the Cenſurer of the *heart*, is now become himſelf a Cenſurer of the *ſpirit*. Comparing (an angry man would ſay, Blaſphemouſly) the young mans *Bowing*, with *Davids dancing* before the Ark. Do you know with the [n] rapture of what ſpirit *David* did this? Surely S. [o] *Hierome* ſeems to imply, that *it was done with no other ſpirit, then the very ſame, wherewith Chriſt and his Apoſtles piped unto the Jewes, when they had not danced.* Beſides that, [p] the *people* were not ſcandalized in him (which is ſuppoſed to be our caſe) but *Michol* onely. And ſo much of your *Preamble*, that is, your *Pottage*. Now to your *more ſolid Meat*, if your *Book* have any of that kinde:

[l] *Martin. Crusius in Hiſtor. Eccl. Turcograec. ex Gerlach. p. 205.* Πῶν μετανοίας μεγάλας καὶ τρεῖς, μικρὰς δὲ πλείονας. *Horolog.*

[m] *Pag. 5.*

[n] Si corripiatur eodem ſpiritu, quo David. *Martyr in 2. Sam. 6. 14.*

[o] *Comment. in Matth lib. 2. in c. 11.*

[p] Etiam quia populus non ſcandalizabatur in illo, ſed putabant eum magis dignum honore. *Toſt. in 2. Reg. c. 6. q. 19.*

The *Writer* of the *Letter* had ſaid, that *if* the

*the Vicar ſhould erect any ſuch Altar*, that is, a *cloſe Altar* at the upper end of the Quire, where the *old Altar* in *Q. Maries* time ſtood, *that then, his diſcretion would preve the ſole Holocauſt ſhould be ſacrificed thereupon*. Not onely becauſe his *diſcretion*, being of a very airy and thin ſubſtance, would quickly (as a *Holocauſt* ſhould do) vaniſh into *nothing*; but by reaſon that thereby he ſhould put himſelf into the very Caſe, that *Iſaac* conceiv'd his father to be in: [q] *Behold the Fire and wood, but where is the Lamb for the burnt-offering?* Becauſe the 31 *Article* having taken away the *Popiſh Lamb* (for the which that *old Altar* had been erected) as a [r] *Blaſphemous figment* and *pernicious impoſture*; the *Homily* had commanded us to take heed, we ſhould look to finde it in the bleſſed *Sacrament of the Lords Supper*: For there it was not: There was indeed in the *Sacrament* a *Memory of a Sacrifice*, but *Sacrifice* there was none. And we muſt take heed of quillets and diſtinctions, that may bring us back againe to the old Errour reformed in the Church. Whereof this was a principall part: That we ſhould not conſecrate upon profane *Tables* (as the [f] *Rhemiſts* moſt profanely term'd them) which relate to a *Supper*, but upon ſacred *Altars* onely, which referre to a *Sacrifice*. For ſo [t] Cardinall *Peron* obſerveth, that it is ever call'd a *Table*, when it points to the *Communion* or *Supper*; and an *Altar*, when it points to the *Sacrifice*. Now the *Homily* ſtating in one ſentence moſt of the Controverſies in this matter between us and the Church of *Rome*,

q Gen. 22. 7.

r B. of Articles, Artic. 31.

f In 1. Cor. 11.

t Du. 5. Sacram. l. 2. Author. 10. c. 2.

*Rome*, by an enumeration of opposit and distinct *species* (the one whereof, as in [u] *Logick* the nature of such is describ'd to be, if we make the Doctrine of our Church, we cannot without *implication* make the other) observes these foure contradistinguished *Tenets* or *Positions*: 1. We must make the Lords Supper fruitfull to us that be *alive*, not to the *dead*: both we of this Church cannot do. 2. We must receive it in *two parts*, not in *one only*: both we of this Church cannot do. 3. We must make it a *Communion*, or *Publick*, not a *private eating*: both we of this Church cannot do. 4. Lastly, we must make it a *Memory*, and not a *Sacrifice*: both we of this Church cannot do. And this is the passage cited by the *Writer*. *we must take heed, lest of a* Memory *it be made a* Sacrifice. What saith the *Doctour* to this? He saith, that by these words the *Church admits of a Commemorative Sacrifice*. Which is as much as [x] *Peter Lombard* and all his ragged regiment admit of. I am (as K. *James* of famous memory was wont to say) *a Slave to reason*, and must yeeld when ever I am thus summoned by it. I do confesse the man hath found a true and *reall Sacrifice*; but it is a *Bull*:

[u] Τοῖς ἀντικειμένοις χρῆ διαιρεῖν. *Arist. de Partib. animal. l. 1. c. 3.*

[x] *Lib. 4. Sent. d. 12. c. 8.*

[y] *Taurum Neptuno, Taurum tibi, pulcher Apollo.* A very strange and hideous *Bull*, which this *Calf* makes the Church to speak unto her people in her publick *Homilies*. As we must take heed, good People, we apply not the Sacrament of the Supper to the *dead*, but to the *living*; receive it not under *one*, but under *both kindes*; Let not the

[y] *Virgil. Æneid. 1.*

*Priest*

*Prieſt* ſwallow up all, but take *our part* with him: So muſt we take eſpeciall heed, leſt of a *Commemorative Sacrifice*, it be made a *Sacrifice*. Which though it be not ſo fierce as *Pius Quintus* his, yet is a kinde of *Pious Bull*. But the Church in her [z] *Homily*, or any other publick writing, never ſpeaks a word of any *Commemorative Sacrifice*, but of the *Memory* onely *of a Sacrifice*, that is (as ſhe clearly interprets her ſelf in the page before) of the *Memory of Chriſts death*, which ſhe there affirms to be ſufficiently celebrated upon a *Table*. And I ſhall be able to ſhew unto you, that it is call'd by S. [a] *Auſtin*, a *Sacrament of Memory*; by [b] *Euſebius*, a *Sacrifice of Memory*: which is the word in the *Homily*. You will not be able to ſhew unto me out of S. *Auſtin*, or any of the *Fathers* (although [c] Cardinall *Peron* affirms it to be ſometimes uſed by them; which *Bellarmine* utterly denies) no, nor out of *Peter Lombard* himſelf (upon whoſe old rubbiſh they have built the diſtinction) and leaſt of all (ſaith [d] *Chemnitius*, which *Bellarmine* alſo approves) out of *Scripture*; that it is call'd punctually a *Commemorative Sacrifice*. All that [e] *Peter Lombard* ſaith in a manner is this, that it is call'd in the *Fathers* an *Oblation* and a *Sacrifice*, *Quia memoria eſt & repræſentatio veri Sacrificii*; [f] not becauſe it is a *true Sacrifice* (for you ſee thoſe two terms are contradiſtinguiſh'd) but becauſe it is a *Memory* and *repreſentation of a true Sacrifice*. A *true Sacrifice* it is not (The Chriſtian Church hath but one in that kinde:) but a *Memory onely of*

z Book of Hom. p. 197.

a De Civit. Dei, l. 17. c. 20.

b Μνήμην τῆς μεγάλης θύματος. Euſeb. de Dem. Evang. l. 1. c. 10. ad finem.

c Replique a la Reſp. p. 793.

Bellarm. lib. 1. de Miſſa. c. 2.

d Chemnit. Ex Conc. Trident. part. 2. Bellarm. l. 1. de Miſſa. c. 2.

e Sent. l. 4. diſt. 12.

f Archb. Cranmer Def. l. 5. contra Gardiner. doth thus interpret it.

*of a true Sacrifice.* So likewise S. [g] *Chrysostom*, when he had call'd it θυσίαν, *a Sacrifice*, eats up his word by and by, and addes (by way of *explication*, yea, and *correction too*, as [h] one obſerves; [i] *correction of that exceſſe of ſpeach*, ſaith a Reverend Prelate of this Church; *That no man might take offence at the ſpeach*, ſaith Archbiſhop [k] *Cranmer*) μᾶλλον δὲ ἀνάμνησιν θυσίας, I ſhould rather have ſaid, *a Memory of a Sacrifice.* You know beſt, ſaith *Caſaubon* to Cardinall *Peron*, what weight and efficacie thoſe little particles, μᾶλλον δὲ, do carry with them. I am ſure, ſaith Mounſieur [l] *Moulin*, they vex the Pontifician not a little. Surely, if you put them in an even and unpartiall balance, the name of *Sacrifice* will prove too light, and the *Memory of a Sacrifice* onely will paſſe for the currant and lawfull money. I know ſome few learned men of the reformed Church do uſe the name of *Commemorative Sacrifices:* but it is not with an intent to diſturb the Doctrine of Gods Church, as it is taught now; but to give a candid and faire interpretation to thoſe *words of Art*, by which this ſelfſame Doctrine hath been heretofore illuſtrated by the ancient Fathers. Beſides that, our truly learned men do ſet down preciſely, that a [m] *Commemorative Sacrifice*, is not *properly* a *Sacrifice*, but (as K. [n] *James* took it rightly) *Commemoratio Sacrificii*, a *Commemoration onely of a Sacrifice*, which differs in *predicament* (then the which nothing can be more) from a *true Sacrifice.* And yet the moſt learned in this Theme

[g] *Chryſoſt Hom. 17. in 9. ad Hebræos.*

[h] Sive explicationis, ſive etiam correctionis loco. *Caſaub. ad Per. Ep. p. 52.*

[i] *Rom. Sacrif. l. 6. c. 5. p. 443.*

[k] *Defence againſt Gardiner, lib. 5.*

[l] Ces mots ſont fort exprez & greuvent adverſaires. *Reſp au Cardin. du Per. Controverſ. 10. c. 2.*

[m] *Archb. Cranmer Def. againſt Gard. 5. Book. Epiſc. Dunelm. Rom. Sacrifice, l. 6. c. 5. p. 440.* Becauſe the Euchariſt being onely a *Commemorative*, cannot be a *proper Sacrifice.*

[n] Rex — hoc Sacrificium nihil eſſe aliud contendit, niſi Commemorationem ejus quod ſemel in cruce, &c. *Caſaub. Ep. ad Peron. p. 52.*

of our late Divines, ° Archbiſhop *Cranmer*, doth refuſe to tie himſelf to *Peter Lombard* in the Conſequences, however he doth ſometimes uſe the terms of this Diſtinction. And therefore if a *Memory* of a *true Sacrifice* be all that he hath gain'd, which can be celebrated upon a *Table*, as well or better then upon an *Altar*, the *Vicars diſcretion*, and his *Champions* to boot, are not quite out of danger, to become the *Holocauſt* of this new *Altar*. And herein becauſe you appeale unto the *Homily*, to it you ſhall go; little to your comfort, I hope. The immmediate words before theſe we ſpake of, are thoſe of S. *Ambroſe*. P *That he is unworthy of the Lord, that otherwiſe doth celebrate that Myſtery, then it was delivered by him. Neither can he be devout, that doth otherwiſe preſume then it was given by the Authour. we muſt therefore take heed, leſt of a Memory*, &c. Now there is no one word in *Chriſts Inſtitution*, that can probably inferre a *proper Sacrifice*: As our reverend q *Biſhop* proves at large. Nor was there extant any one word of all theſe *Collects* of our own (or of any other *Liturgie* whatſoever) from whence you muſter up your *unproper Sacrifices*, in the *Apoſtles* times. In which Age, they conſecrated the *Sacrament* of the *Supper* with the ſhort *Canon* of the r *Lords Prayer* onely; out of the which, you muſt beſtirre you well with your Logick, before you can inferre all your *unproper* and *ſpirituall Sacrifices*. And if you ſhould wring them all out of theſe *ſix Petitions*, yet will it not ſerve your turn, unleſſe you prove that the *Lords Prayer* cannot

° *Def. of the 5. Book againſt Gardiner.*

P Indignus eſt Domino, qui aliter myſterium celebrat, quàm ab eo traditum eſt. Non enim poteſt devotus eſſe, qui aliter præſumit, quàm datum eſt ab Autore. *Ambr. in 1. Cor. 11.*

q *Inſtit. Sacram. l. 6. c. 1 p. 398.*

r Mos Apoſtolorum fuit, ut ad ipſam ſolùmodo orationem Dominicam Oblationis hoſtiam conſecrarent. *Greg. l. 8. Ep. 7. Sic Durand. Ration. l. 4. Platin. in vita Sixti. Idem citat ex Gregor. Joan. 9. Papa. In vita Gregor. l. 2. & Beat. Rhenan. Præf. in Liturg. Chryſoſt. & Ambroſ. Pelargus in Proem. in Liturg. Chryſoſt.*

not be said in *Pew* or *Pulpit*, but at an *Altar* onely. But to deal clearly with you, and to come to the point. I do grant freely, that in the *Scripture* and the ancient *Fathers*, we do meet with, not onely those *few* which you reckon up, but a great many more *duties* and *vertues* of Christian men, that are usually term'd by the Names of *Sacrifices*; howbeit (for the most part) they have (as [f] *Bellarmine* observes) their *Sirnames* also and *Additions* put unto them. The learned *Prelate* of our own Nation reckons up some *six* out of *Scripture*, and a great many more out of the ancient *Fathers*. And it is no marvell; For I could fill a page or two, if I list, with the like *Sacrifices*, out of the very *heathen Writers*. [t] *Hold this the most glorious of all thy Oblations, if thou canst exhibit thy self unto the Gods a most just and excellent man*, saith *Isocrates*. *It were a pitifull case indeed* (saith [u] *Socrates* in *Plato*) *if the Gods should regard the Perfumes onely, and not the Souls and Vertues of mortall men*. Lastly, I will adde that most admirable passage of the *Poet*, applauded and commented upon by [x] *Lactantius* himself. Let us sacrifice unto the gods

[y] *Compositum jus, fásque animi, sanctósq; recessus*
*Mentis, & incoctum generoso pectus honesto.*

I will likewise allow you, (which your indigested Meditations forgot to call for) that all these spirituall *Odours*, improperly called *Sacrifices*, are not onely stirred up and made more fragrant with the Meditation, but many times sown of seeds, and engendred at first by the secret operation of

[f] In divinis literis opera virtutum non vocantur absolutè Sacrificia, sed cum addito, ut, Sacrificium laudis, &c. *Bellar. de Miss. l. 1. c. 2.*

[t] Ἡ γοῦ δὲ τοῦτο εἶναι θύμα κάλλιστον, ἐὰν ὡς βέλτιστον καὶ δικαιότατον σεαυτὸν παρέχῃς. *Isocr. ad Nicocl.*

[u] Δεινὸν ἂν εἴη — εἰ πρὸς δῶρα καὶ τὰς θυσίας — ἀλλὰ μὴ πρὸς τὴν ψυχὴν, &c. *Plato de votis.*

[x] *Lactant. divin. instit. l. 6. c. 11.* Sentiebat non carne opus esse ad placandam cœlestem majestatem, sed mente sancta.

[y] *A. Pers. Sat. 2.*

this blessed *Sacrament*. Nay yet further; In contemplation of all these rare and speciall Graces of the Spirit, wrought in our soules by means of the Eucharist, you shall not reasonably expect any outward expression of *reverence* and *submission* to the *Founder of the Feast*, any *trimming* and *adorning* of the *Room* and *Vtensils* prepared for this great solemnitie, which I will not approve of, and bring the ancient Fathers along with me to do as much. I will allow [z] *Nepotian* to take especiall care that things be *neat* and *handsome* in that blessed *Sanctuary*. I will encourage [a] *Melania* to beautifie that place, with the forbearance (if need be) of her chiefest *Ornaments*. I could say in a manner with that [b] *Italian* Prelate, that *God in that holy Table, which he finds full of dust, doth write down the sinnes of the carelesse Church-man*. But this I can by no means approve, which *Protestants* and *Papists* do joyntly deny, that ever *materiall Altar* was erected in the Church for the use of *spirituall* and *improper Sacrifices*. [c] *The Sacrifice which* Malachy *speaks of, being the Sacrifice of praise and thanksgiving, all people offer unto God, as well as the Priest; be they at the blessed Sacrament, at Prayers, or at some charitable work, at any time, and in any place whatsoever*; saith Archbishop *Cranmer*. *If question be asked, Is there then no Sacrifices now left to be done of Christian people? yea truly, but none other then such as ought to be done without Altars. And these bee of three sorts*, &c. For hee instanceth in three of those which the Doctour doth instance upon in this Book; *Praise*

[z] Erat solicitus Nepotianus, si niteret Altare, *Hieron. ad Heliodor. cp. 3. c. 10.*

[a] Πάντα τὰ αὐτῆς τὰ σπεικὰ ἠμιφόρια καλύμματα τοῖς θυσιαστηρίοις ἐδωρήσατο. *Pallad. Lausiac. hist. c. 119.*

[b] Iddio scrive in quella polvere i vostri peccati, O curatori d'anime, quando per lungo spatio rimano, *Freder. Borrom. Cardin. Ragionam. Synodal. 31. p. 305.*

[c] *Defence of his fifth book against Gardiner.*

*Praiſe and Thankſgiving, our Soules and Bodies,* and *Oblations for the poore*: And then concludes; *Seeing Chriſtian men have no other Sacrifices then theſe, which may and ought to be done without Altars, there ſhould amongſt Chriſtians be no Altars;* ſaith Biſhop [d] *Hooper*. Prieſt, Altar, *and* Sacrifice *are Relatives, and have mutuall and unſeparable dependance one of each other. So he, and truly. But you ought to take with you a neceſſary Caution, obſerved by the ſame Cardinall, That an unproper Sacrifice cannot inferre a proper Altar,* ſaith the Lo. [e] Biſhop of *Dureſme*; when he had ſaid a little before (moſt truly and learnedly) that a [f] *Commemorative Sacrifice* cannot be a *proper Sacrifice*: and therefore cannot inferre a *proper Altar*. Then for the *Pontificians*, they are all of this opinion; I will ſingle out a few of the Prime. *An Altar of Stone is never erected to praiſe God or ſay our prayers at,* ſaith [g] *Salmeron*. If not of *Stone*, neither of *Timber*; for that makes not the difference. *There is none ſo blinde, but he may ſee that theſe Chriſtian duties and Ceremonies may be performed to God without an Altar,* ſaith [h] *Bellarmine*. And he quotes to confirm this point, the teſtimonie of [i] *Calvin*; *They that extend the name of Sacrifice to all Ceremonies and religious Actions, I do not ſee what reaſon they can produce for it. To Sacrifices taken improperly and metaphorically, the circumſtances of Altars (which relate ſtill to true Sacrifices) are no way requiſite,* ſaith [k] Cardinall *Peron*. *would the Iews (who no doubt had Prayers and Oblations) take them for Sacrifices, or build an Altar for them?* ſaith Dr [l] *Kelliſon*. Which puts me in minde

[d] *In his third Sermon upon Ionas, preached before the King, 1550.*

[e] *Inſtitut. lib. 6. c. 5. §. 15. p. 461.*

[f] Becauſe the Euchariſt being only commemorative, cannot be a proper Sacrifice, *p. 440.*

[g] *In Epiſt. ad Hebr. c. 13. ad octav.*

[h] Quis enim non videt &c. *de Miſſa, l. 1. c. 2.*

[i] *Inſtitut. lib. 4. c. 18. §. 13.*

[k] Les circonſtances des autels, qui ont relation aux vrais ſacrifices, n'eſtoit point requiſe. *Replique, p. 790.*

[l] *Survey, lib 4. c. 2.*

of one Argument, wherewith I will conclude this Paſſage. God would not ſuffer the firſt Age of the world, for 1650 yeares, to paſſe away without *Prayers*, *Praiſes*, and *Thankſgivings* unto him; but he ſuffer'd it to paſſe without any *Altars*: That of *Noahs* being the [m] *firſt* that ever was built, as learned men are of opinion. Therefore theſe duties may be ſtill performed without *Altars*. And conſequently, if after all this ſearch in the *Collects* of the *Liturgie*, you can finde the *Vicar* nothing, but *Prayers*, *Praiſes*, *Thankſgivings*, and *Commemorations*; the *holy Table*, in the place where it ſtood, will ſerve for all theſe, without erecting or directing this *new Altar*. But what if I finde you ſeverall *Altars* for all theſe ſpirituall *Sacrifices*, in the ancient Fathers, will you promiſe not to diſturb the *peace* of the *Church* any more? Or if this be too much for you to perform, will you have a better opinion of the *writer* of the *Letter*, and ſuffer the poore man to procure, if he can, ſo poore a *Vicaridge* as your *friends* was, to be quiet in? *Is it not a very little one?* It is but a piece of a piece of a piece of a *Benefice*: And therefore I will preſume upon your kindneſſe therein, and ſet you up all the *Altars* that God ever required for theſe kinde of *Sacrifices*. The firſt, is the [n] *Councell of the Saints and the Church of the firſt begotten*; a moſt fitting place for the pouring forth of theſe Chriſtian *duties*: And this is *Ignatius* his. *Altar*. The ſecond, is [o] τὸ ἡγεμονικὸν, not the *minde* (as it is uſually tranſlated) but the *commanding and directing part of the reaſonable ſoule*, from whence is ſent forth thoſe

[m] *Gen.* 8. primum Altare erectum, *Bellar. l.* 1. *de Miſſa, c.*2. Le premier autel dreſſé. *P. Cotton. Genev. Plaiar. p.*282. Primus omnium Noah *Gen.* 8. fecit Altare, *Hoſpin. l. de Orig. Altar. c.*6.

[n] Βωμὸὶ θεῖον, ἡ ἐκκλησία προσοτόκων. *Ignatius Epiſt. ad Eph. vide Nic. Vedel. Exercit. 6. c.*1. *p.*227.

[o] Βωμοὶ δὲ εἰσὶν ἡμῖν τὸ ἐπίγειον ἥδε διάνοιαν ἡγεμονικὸν, ἀφ' ἧς ἀναπέμπεται ἀληθῶς καὶ νοητῶς, ἐνθέου συναλλαγῆς, εὐχὰς, &c. *Orig. contra Celſ. lib.*8. *p.*404.

those Odours of sweet Incense, to wit, *Vowes* and *Prayers* out of a good Conscience: And this is *Origens Altar*. The third, is the [p] *Righteous Soul*; the Incense whereof, is *holy invocation*: And this is *Clemens Alexandrinus* his *Altar*. The fourth, is every place wherein we offer unto God the sweet-smelling *fruits* of our *studies in Divinitie*: And this is [q] *Eusebius* his *Altar*. The fifth, is [r] τὸ εἰλικρινὲς, *the clearnesse and sinceritie of the minde*, smoaking up the unbloudy and immateriall Sacrifices of *Prayers*: And this is the *Panegyrists Altar*, quoted in your *Pamphlet* under another *name*, *p*. 53. The sixth, is the *heart of a man*, *Cor nostrum Altare Dei*, the true, proper, and literall *Altar* of all spirituall Sacrifices: And this is S. [s] *Augustines Altar*. The seventh, is our *Memory*, and remembrance of Gods blessings; a very fit and pertinent expression: And this is [t] *Philo Iudæus* his *Altar*. The eighth, is the *Sonne of God*, *become the sonne of man*; *Altare sanctificans donum*, The *Altar* which sanctifieth all these *spirituall Sacrifices*, that but touch that *Altar*: And this is S. [u] *Bernards Altar*. The ninth, is the *Sonne of God now in Heaven*; that *Habemus Altare*, *Hebr*. 13. that *Golden Altar*, *Apoc*. 8. upon which we *offer* to God the Father all *spirituall Sacrifices*: And this is [x] *Aquinas* his *Altar*. The tenth and last, (for we must make an end, and remember we are not now at *Paphos* or *Cyprus*,

——— [y] *ubi templum illi centúmque Sabeo*
*Thure calent aræ*) is our *Faith*, the *Prothesis* or *preparing-Altar* to that *Altar* going before.

*Altare*,

[p] Βωμὸν δὲ ἀληθῶς ἀγνὸν εἶναι τὴν δικαίαν ψυχὴν, καὶ τὸ ἀπ' αὐτῆς θυμίαμα τὴν ὁσίαν εὐχὴν λέγουσιν ἡμῖν. *Clem. Alex. Strom. l.* 7.

[q] Ἐν παντὶ τόπῳ προσκομίζοντες αὐτῷ τὴν εὐώδη καρπὸν τῆς παραστέτου θεολογίας. *Euseb. de Dem. Evang. l.* 1. *c.* 10.

[r] *Euseb. hist. Eccl. l.* 10. *c.* 4. it is said to be λόγος σαυθέμενος, by *Niceph. l.* 7. *c.* 40. Domi cōposita, *as* Longus *translates it, at the dedication of a Church.*

[s] Nos templum Dei sumus omnes, cor nostrū Altare Dei, *Aug. l* 10. *de Civ. Dei, c.* 5.

[t] *Philo Iud. lib.* Quis rerum divinarū hęres, & *l.* 3 *de vita Mosis.*

[u] Altare Redemptoris, humilis Incarnatio, *Bern. in Sent.*

[x] *Aquin. in* 13. *c. ep. ad Heb* & *Antididagma Colon. de Miss. Sacrif.*

[y] *Virg. Æneid* 1.

*Altare id eſt Fides*, the immediat *Altar* of all theſe *ſpirituall Sacrifices*, is the *Faith* of a Chriſtian, which elevates all theſe vertues up to Heaven, (that otherwiſe would lie flagging about the Earth.) And this is S.[z] *Hieromes Altar*. Now conſider with your ſelf, whether it were fitter for you to make uſe of theſe *Altars* for your *unproper* and *metaphoricall Sacrifices*, and have all theſe *Greek* and *Latin* Fathers to applaud you for the ſame, rather then to rely upon ſome *Miracle* of *a good Work in hand*, or ſome poore *Dreame* of the *pietie of the Times*; eſpecially when we are clearly inhibited by the *Canons* of [a] two Nationall Councells, to erect any *Altars* upon *Dreames* or *Miracles*.

[z] Vnuſquiſque ſanctus Altare Domini in ſe habet, quod eſt Fides, *Hieron. in Pſal.* 25.

[a] *Conc. Carthag. 5. An.* 438. *c.* 14. Nam quæ per ſomnia conſtituuntur altaria omnimodò reprobantur. *Senonenſ. Synod. An.* 1528. *Can.* 38. Nè prætextu novi miraculi erigatur altare novum.

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CHAP.

## CHAP. V.

*Of the ſecond Section. The Contents thereof.* 1 *Of Sacrifice of the Altar.* 2 *Tables reſembling the old Altars.* 3 *Alteration not in Biſhop* Ridley's *Dioceſe onely, and how there.* 4 *Altar and Table how applied.* 5 *Altar of participation.* 6 *Of Oblation.* 7 *No Altars in the Primitive Church.* 8 *None ſcandalized with name of the Lords Table.* 9 *Altars of old, how proved.* 10 *Not taken away by* Calvin.

THis Section is a true *Section* indeed, *diviſibilis in ſemper diviſibilia*, chop't into a very Hotchpotch, or minc'd pie, and ſo crumbled into ſmal ſnaps and pieces, that an Adverſary doth not know,

[a] *Quod ruat in tergum, vel quos procumbat in armos,*

[a] *Martial Epig. lib. 1. ep 61.*

All the first part therof that relates unto any *Lawes*, *Canons*, or *Constitutions*, made or confirmed by the *Kings* & *Queens* of this Realm, concerning this *young* Controversie, I have already examined in the first Chapter: It being a ridiculous thing for us to have waded thus far into the book, if we had received but the least check frō any *Law* of *God* or the *King*. In the remainder of this *Section*, there are some things that concern the Question in hand, which we may call his *Sixth* (as it were;) and some other that are but παρεκβασεις τινα, certain skips and spurts, or *Boutades* of the man (when hee thought what *Dignities* he might expect for this piece of *service*) which wee will call his *Extravagancies*, and see that they shalbe forth-coming (as Waives in a Pinfold) to be surveyed at our better leisure in the next Chapter. And in the former part now to be perused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New-castle-Coal* is mounted up from the Kitchin to the Great Chamber, and confutes no longer a private *Motion* sent to a *Vicar*, but *Archbishop Cranmer*, *Bishop Iewel*, *Iohn Calvin* (a greater *stickler*, then ever I heard before, in our Upper and Lower house of *Parliament*) the *Acts of Counsell* made for the *Reformation*, the *Lords spirituall* and *temporall*, with the *Commonaltie*, that confirmed our present *Liturgie*; not forbearing to [b] jeere and deride both them and *King Edward* ([c] whom the *Iudicious Divine* indeed doth call *Saint Edward*) in a most prophane and abominable fashion.

[b] P. 40.

[c] The sonne of whom, was *Edward* the Saint; of whom we may say, as of *Enoch*, Though hee departed the world soone, yet fulfilled he much time, *Hooker Eccles. Pol. l. 4. p. 168.*

First

First therefore he falls upon a ſolemne [d] *Act* of the *King* and Counſell, mentioned by *John Fox*, upon this occaſion: [e] The *writer* of the *Letter obſerves* that in *Saxony* and other parts of *Germany*, the *Popiſh Altars* upon the *Reformation*, being permitted to ſtand, were never eſteemed (call them by what name you will) any otherwiſe then as ſo many *Tables of Stone* or *Timber*; the *Sacrifice* of thoſe *Popiſh Altars* being now aboliſhed. Which words, I perceive, the *Writer* had *tranſlated* in a manner from a learned [f] *Lutheran*. And that theſe ſacrifices were aboliſhed, D. [g] *Coal* hath already confeſſed, pronouncing him for *no ſonne of the Church of England, that preſumes to offer them*. Yet the *writer* alleging the fourth Reaſon given by the King and Counſell, for their taking away in *England*; *That the* form *of an* Altar *being ordained for the* Sacrifices *of the* Law, *and both the* Law *and the* Sacrifices *thereof now ceaſing* (in Chriſt) *the* Form *of the* Altar *ought to ceaſe alſo*; D. *Coal* makes nothing of this Reaſon; but pities the ſimplicity of the *Times*, as not being able to diſtinguiſh between the *Sacrifices* of the *Law*, and the *Sacrifices* of the *Altar*. I pray you good *Doctour*, where may we read of this *Term* of yours, *Sacrifices of the Altar*, if we do not reade of it in the Sacrifices of the *Law*? [h] For ſurely *all Sacrifices that wee reade of in Scripture, none excepted, were neceſſarily to be deſtroyed*. And beſide the *Sacrifices* of the *Law*, wee reade of no *Sacrifice* that was deſtroyed, but that one you wot of, offered up upon the *Croſſe*, and not upon an *Altar*. Beſide that, the *Apoſtles* and *writers* of the

[d] *Act. & Mon. part* 2. *f.* 700.

[e] *Letter, p.* 73.

[f] Quia ceſſante ſacrificio, altaria illa nihil aliud ſunt quàm menſæ lapideæ: Subtracto enim relativo formali, manet abſolutum & materiale tantùm, *Gerard. lib.* 2. *tom.* 5. *p.* 546.

[g] *Pag.* 7.

[h] Omnia omnino quæ in Scriptura dicuntur Sacrificia, neceſſariò deſtruenda erant, *Polan. de Miſſa, l.* 1. *c.* 2.

*New Testament,* [l] *by the speciall instinct of the holy Ghost, did purposely forbear to insert into their writings the name of an Altar,* if we may beleeve *Bellarmine.* And in the ancient Fathers you shall not reade your *Sacrifice of the Altar, terminis terminantibus,* how ever you may have found it foisted into their [k] *Indexes* by some *Priests* and *Iesuits.* And [l] *Mornay* doth shew with a great deal of probability, that the ancient Fathers could not possibly take any notice of this *Sacrifice of the Altar. What then? are you Christians to perform no manner of Sacrifices at all? No, not any at all,* saith [m] *Arnobius. Not any corporeall Sacrifice; but onely praise and hymnes,* saith [n] *Lactantius.* And if some of the *Fathers* had used those *terms* (as they have done others of as high expressions) yet are there divers reasons given by our graveſt Divines, why wee should forbear in this kinde the term of *Sacrifice.* [o] 1 Christ *and his Apostles did forbear it, and therefore our Faith may stand without it.* 2 *The speaches of the Fathers in this kinde are dark and obscure, and consequently unusefull for the edifying of the people.* 3 *Lastly, we finde by experience, that this very expression hath been a great fomenter of Superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning, of any of the Fathers.*

But the *Doctour* hath found it in the *Bible* for all this, *Hebr.* 13.10. *we have an Altar.* And although this be but *one,* and that (God he knoweth) a very *lame* souldier; yet like an *Irish* Captain, he brings him in in three severall disguises, to fill up his *Company;* in [p] *front,* in the [q] *middle,* and in the [r] *end* of his

[l] Lib. 1. de Misse, c. 17.

[k] As the Divines of Louain to the Index of S. Augustine.

[l] De Missa, l. 3. c. 4.

[m] Quid ergó? Sacrificia censetis nulla facienda? Nulla. Arnobius adversus Gentes, l. 7.

[n] Lib. 6. c. 23.

[o] Bilson of Christ. subject. part 4. p. 524.

[p] Title-page.

[q] Pag. 30.

[r] Pag. 87.

his *Book*. But in good faith, if S. *Paul* ſhould mean a *materiall Altar* for the *Sacrament* in that place, (with all reverence to ſuch a choſen *Veſſell* of the *Holy Ghoſt* be it ſpoken) it would prove the weakeſt Argument that ever was made by ſo ſtrong an *Arteſt*. We have an *Altar*, and a *Sacrifice of the Altar*, that you of the Circumciſion may not partake of. Have you ſo? And that's no great wonder (may the *Jew* reply) when abundance of you *Chriſtians*, may not your ſelves partake thereof. For in the old time, as [c] one obſerves, they were not *born*, but *made* Chriſtians. Made by long and wearifome ſteps and degrees, and forced [t] χρονίζειν εἰς τὴν ἐκκλησίαν, to *creep on* with time and leiſure to the boſome of the Church, ſaith the Generall Councell. [u] 1. They were taught in ſome *private houſe*, the vanity of their *Paganiſme*, without ſo much as daring to peep into the *Church-porch*. 2. They were admitted to be *Hearers* only, and that at a very far and remote *diſtance*. 3. They were licenced to *bend the Knee*, and to join in *ſome Prayers* with the Congregation. 4. They had leave granted them to become *Competentes*, ſuiters and petitioners for the Sacrament of *Baptiſme*. 5. And then, after many *moneths*, nay *yeares* expectation, being baptized, they were enrolled in the number of the *Faithfull*, and never before admitted to the leaſt intereſt in the Sacrament of the *Supper*. And therefore for S. *Paul* to frighten the *Jewes* with the loſſe of that, which ſo many millions of *Chriſtians* were themſelves bereaved of, had been a very weak and feeble *dehortation*.

[c] *Albaſpin. Obſerv. l. 2. obſ. 2.* Antiquitus fieri, non naſci Chriſtianos.

[t] *Concil. Conſtantinop. 1. Can. 7.*

[u] *Ex Albaſp. l. 2. Obſerv. 2.* Quid eſt quod datum eſt completivum? Corpus quod nôſtis, quod non omnes nôſtis, *Aug. in Pſ. 39. Tom. 8. p. 143.* Ainſi parle t'il a cauſe de non initiez devant leſquelz il n'eſtoit pas permis de parler ouvertement du myſtere de l'Euchariſtie, *Cardin. du Perron. Repliq. p. 806.*

*hortation.* I am sure this fellow is a mighty weak piece, to take up this *leaden Dagger*, which the [x] Papists themselves have thrown away, as of no use in the day of Battell. And that you should not build upon mine opinion alone, you shall heare what others have printed in that kinde. *This place is brutishly abused, to prove that the Christians have a materiall Altar*, saith D. [y] *Fulk. Who is of so shallow a brain, as not to discern the notorious unconscionablenesse of your Disputers, who allege the word* Altar *in the Text to the* Hebrews, *for proof of a* proper Altar? saith a Reverend [z] Bishop. And (for varieties sake) take you one of another Sect: [a] *Let the Reader observe, how not childishly onely, but absurdly also the Jesuites apply this place to prove a reall Altar.* But to put your mouth into relish again, I will conclude with S. [b] *Ambrose*: That we have *nothing visible* in all this disputation of S. *Paul*, neither *Priest*, nor *Sacrifice*, nor yet *Altar*. And if these people be *Brutes, brainlesse, childish* and *absurd*, who (grant them but their suppositions; that here is an *Hercules in a Lions skin, seen of all, but discerned of none*, as [c] Cardinall *Richelieu*; that here is a *David representing his former combat with Goliah*, as [d] Cardinall *Peron*; that here is a *King acting a battell he atchieved before*, as [e] Cardinall *Bellarmine*; or *representing a shirmish that was to come after*, as [f] Cardinall *Alan* doth conceive it) have all the reason that

[x] Non urgeo hunc locum, quia non desunt ex Catholicis, qui interpretantur de Cruce, vel de Christo ipso, *Bellarm. de Missa, l.1. c.14.*

[y] *Rhemish Test. p.779.*

[z] *Institut. of the Sacrament, l.6. c.3. p.416.*

[a] *M. Carnov. in locum, f.648.*

[b] Nihil hic visibile, neq; Sacerdos, neq; Sacrificium, neq; Altare, in 10. *cap. ep. ad Hebr.*

[c] Par l'exemple d'un homme, qui entierement couvert d'une peau de lion, ne pourra estre discerné d'aucun, mais bien touché de tout le monde, *Les principaux pointes de la Foy, c.6. Sect.2. p.131.*

[d] *Institut. of the Sacram. l.6. c.5. p.446.*

[e] Si rex aliquis gravissimo bello confecto, idem ipsum bellum ad oblectandum populo in scena repræsentare vellet; & ipse idem qui verè pugnaverat, in scena seipsum repræsentaret: Esset enim ipse verè Antitypon suiipsius, *De Sacra. Eucharist. l.2. c.15.*

[f] Induit *Christus* in Cœna modum & conditionem quam habuit, ut sanguinem fundens in sacrificio Crucis, *De Eucharist. Sacrif. l.2. c.13.*

can

can be to erect a *stage* for such *representations*: If these (I say) be to be so termed, what a *Brute* is this wrangler then, who would have an *Altar* he knows not for what! For he would have an [g] *Altar*, i. e. a *Communion-Table*; and a *Sacrifice*, i. e. a [h] *Memory*; and a [i] *Priest*, i. e. not derived from [k] *Sacerdos* for all that. So that I do not know how to resemble this Doctrine fitter, then to that which a Countrey-[l] *Mountebank* in *France* was wont to give in writing to his Patients for the curing of all diseases whatsoever:

*Si vis curari de morbo nescio quali,*
*Accipias herbam, sed qualem nescio, nec quam;*
*Ponas, nescio quò; curabere, nescio quando.*

Id est,

*Your* Sore, *I know not* what, *do not fore-slow*
*To cure with* Herbs; which, whence *I do not know:*
*Place them (well pounc't) I know not* where, *and then*
*You shall be perfect whole, I know not* when.

And yet for all that, if we talk of a [m] *Helena* indeed, this one place of the *Epistle* to the *Hebrews*, is the *Helena* of all this sort of people. This they hug and clip and kisse: *And above all indeed*, S. *Paul in his HABEMVS ALTARE*. Lord, how the man melts upon it! And presently after follow those patheticall words, *Hac est illa Helena*. And yet, God knoweth, they have of theirs, but as *Paris* had of his *Helena* (or rather of her [n] *Statue* onely, her *person* being seis'd upon by *Proteus* in *Egypt*) [o] ψυχρὸν παραγκάλισμα, *a most cold and uncomfortable embracement*, and as [p] *Gulielmus Parisiensis* speaks of a like fancy, *Chimaram*

Chi-

[g] *Pag.* 9.
[h] *Pag.* 8.
[i] *Pag.* 11. Send his resolutions to the Priest.
[k] The name of *Priest* need not be so odious unto you, as you would seem to make it. I suppose it cometh of the word *Presbyter*, and not *Sacerdos*; and then the matter is not great. *Whitg. Answer to the Adm. part.* 2. *pag.* 183.
[l] *Becan. Summ. Theolog. part.* 1. *c.* 16.
[m] *Pag.* 47.
[n] Πρωτεὺς Ἑλένην ἀφελόμενος εἴδωλον Ἑλένης αὐτῷ δέδωκεν, *saith the Scholiast of Lycophron out of Stesichorus.*
[o] *Lycophron in Cassandra.*
[p] *Cited by Garassius Doctrine Curiens. L.* 4. §. 4. *in fine.*

*Chimæriſſimam*, the very Chimera of all Chimeras. For I will be bold (not without ſome premeditation) to make all theſe ſeverall obſervations upon this paſſage.

First, that this is the firſt ſonne of the reformed Church of *England*, that hath preſum'd openly to expound this place, of a *materiall Altar*: Yet not *conſtantly* neither: For he confeſſeth, for all his love to this *Text*, that the *Apoſtle* [q] *may mean* there *the Lords Table*, or *the Sacrifice it ſelf, which the Lord once offered*. And ſo a great Scholar indeed of this Church hath expounded it. *For the* Altar *in the old Teſtament is by* Malachy *called* MENSA DOMINI. [r] *And of the* Table *in the new Teſtament, by the* Apoſtle *it is ſaid,* HABEMVS ALTARE. The *Altar* in the *old*, the *Table* in the *new Teſtament* (if we will ſpeak with that great perſonage, properly and Theologically.) And this is the expoſition of *Peter Martyr*, mentioned in the *Letter*, which this ſqueamiſh gentleman could by no meanes underſtand: That as ſometimes a *Table* is put for an *Altar*, as in the firſt of *Malachy*; ſo ſometimes an *Altar* may be put for a *Table*, as in this *Epiſtle* to the *Hebrews*. Then the which ſolution there may be peradventure a more full, (for the *Croſſe of Chriſt* is more appoſitely aim'd at in that Text, then the *holy Table*) but there cannot be a more plain and conceivable Anſwer. And whereas it is infer'd, *that then at the leaſt S.* Paul *conceiv'd the name of an* Altar *neither to be improper, nor impertinent in the Chriſtian Church*; there is no man ever

[q] Pag. 47.

[r] Biſh. Andrew's notes upon Peron, p. 7.

ever made doubt thereof; ſo as it be taken, as S. *Paul* takes it, *Metaphorically*, and by way of *Alluſion*, but not *materially*, for this *Church-Vtenſill*; which is the thing that lies before us upon the *Carpet* at this time.

Secondly, I do obſerve, that ([c] *Sedulius* onely excepted) no writer before the beginning of the Reformation, did *literally*, and in the *firſt* place, but *Allegorically* onely, and in the *ſecond* place of their expoſition, by way of *uſe* (as it were) and *accommodation*, bend this Text to the *Materiall Altar*. So [t] *Theophylact* expounds it, *firſt*, of the *Tenets* and *Obſervations* of the *Chriſtians*; [u] *Remigius* and *Haymo* (who ſeem to be but two Friars under one hood) of the *bloud of the Paſſion*; *Anſelme*, of *Chriſt* himſelf; Cardinall *Contaren*, of the *Paſſion*: and in the *ſecond place* onely, of the *Euchariſt*: making the debauchery of a Chriſtian man, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *ſpirituall ſacrifice*. Which clearly implies a continued *Allegory*.

Thirdly, ſetting by the *Jeſuites* on the one ſide, as [x] *Salmeron*, the *Rhemiſts*, *A Lapide*, *Hareus*, *Tirinus*, *Gordon*, and *Menochius* (and *Cajetan*, a kinde of Controverſie-man) who expound it point-blank for a *materiall Altar*; and all the *Reformed Expoſitours*, on the other ſide, aſwell [y] *Lutherans* (who miniſter the Communion upon *Stone-Altars*) as *Calviniſts*, who utterly diſallow of that *expoſition*; I do obſerve, that the moſt *learned* of all the *Romane Writers*, even ſithence the ſtirring of ſuo, *in locum*.

[c] *expoſit. in loc.*

[t] Ἵνα μὴ δόξῃ ἐυκαταφρόνητα εἶναι τὰ ἡμέτερα διὰ τὸ εὐκατάφρονητον. *Theophyl. in locum.*

[u] *Remigius, Haymo, Anſelmus, Contarenus, in 13. cap. ad Hebr.*

[x] *Salmeron, Rhemenſ. A Lapide, Hareus, Tirinus, Gordonius, Menochius, & Cajet. in 13. cap. ad Hebreos.*

[y] *Illyricus, Hemingius, Strigelius*, Nulla eſt grata Deo, niſi Chriſtus Filius, ara, Qui luit officio crimina noſtra

of these *Controversies*, do expound it either of *Christ* himself, his *crosse*, or his *profession*, as *Bellarmine*, the *Antididagma of Coleine*, *Catharinus*, and *Estius*: As you may see more at large in the learned [z] *Bishop*.

[z] *Institut. of the Sacram. l. 6. c. 3. p. 406.*

Fourthly and lastly, I do observe, that all *Antiquity*, besides these, do not in the exposition of this Text, reflect in any kind upon the *materiall Altar*. [a] *Chrysostom* expounds it of τὰ παρ' ἡμῖν, *of the things professed here amongst us*; *Oecumenius*, τοῦτ' ἔστιν, the *Tenets*, as it were, of *Christian men*; *Peter Lombard*, of *Christs body*; *Aquinas*, of the *Crosse*; *Gorran*, of the *Incarnation*; and *Lyra*, of the *Passion of our Saviour*. Not any one ancient Writer (beside *Sedulius*) that *next his heart*, as it were, and in his *first* exposition, did ever touch upon this *materiall Altar*.

[a] *Chrysostomus, Oecumenius, Aquinas, Gorranus, Lyra, in 13. ad Hebraeos.*

[b] *Pulls Def. of the Transl. against Gregorie Martin, c. 17.*

[b] I do not except *Oecumenius* or *Haymo*, mistaken herein by a learned *Doctour*. And therefore, good *Doctour* (unlesse you mean to turn *Jesuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with better Authoritie then your poore conceptions. For *above all indeed S. Paul in his* HABEMVS ALTARE is least of all for your *materiall altars*.

And behold, he hath not done yet with the *Act of Peace*, but will needs have another bout with it. For [c] although *the Law and the Sacrifices thereof be both abolished, and consequently the form of these Altars should be abolished*; yet that doth not touch at *their Altar*, *which lyeth along the wall*, but

[c] *Pag. 30.*

*but at our* Communion-Tables, *that are in the Body of the Church or Chancell, as the* Jewish Altars *ſtood in the old time. Vah! quantum eſt ſapere!* It is an excellent thing to be a *judicious Divine*! But the *King* and the *Lords* do not ſay that the *Jewiſh Altars* are aboliſhed, for us to put other *Altars* in the *body* of the Church or Chancell, or for you to faſten them *all along the wall*; but that the form of ſuch *Altars* ſhould ceaſe to be erected in any place whatſoever in the *Engliſh* Church.

And having a reaſonable gueſſe how thoſe old *Altars* under the Law came to be placed in the *midſt* of the *Prieſts Court* and outward *Temple*, to wit, that it was ſo done by *Gods appointment*; I pray you, forget not to tell me in your next Book, [d] where *God*, or his bleſſed *Sonne*, or the *Apoſtles*, or the *Fathers* after them, or any *Councell*, or any *Canon-law*, or ſo much as a *Popes Bull*, hath commanded any *Chriſtian* Church to ſet their *Altars all along the wall*? But I ſhall have occaſion to tell you many things more then you know, about that particular, in the laſt *Section*.

For a full Anſwer to this *Quillet*, I do reade in Antiquitie, that the form and ſituation of the *holy Table* in the *Chriſtian* Church, was not exemplified from the [e] *Square Altars*, but from the [f] *long Table* of the Shew-bread, which ſtood in the Temple. And if we can make good our faſhion and ſituation *according to this pattern we ſaw in the Mount*, we care not how *Altars* ſtood either

[d] Your needleſſe and ſuperſtitious walls, which you have erected without commiſſion, *Jewel, Def. of the Apol. part.* 3. *pag.* 315.

[e] *Exod.* 27. 1. And thou ſhalt make an Altar of Shittim wood, five cubits long, and five cubits broad.

[f] *Exod.* 25. 23. Thou ſhalt make a Table of Shittim wood; two cubits ſhalbe the length thereof, and a cubit the breadth thereof.

either in the *Jewish* or *Popish* Church; our *holy Tables* being quite of another race, and no descendants from any of them. One *Benjamin* a *Jew* fell upon *Isidorus Pelusiota*, (a reverend Prelate, as ancient very neare as S. *Chrysostom*) and charged him with the boldnesse of this new *Oblation* and *Sacrifice of Bread* (as he term'd it) invented by the *Christian Church*, without any pattern or precedent from her Mother the *Synagogue*. To whom the ancient Father returns this Answer; That there were two *Oblations* in the *Synagogue*: The one upon an *Altar*, ἐν αὐλῇ, in the *outward Court*, perform'd in *bloud* and steaming *vapours*, and *visible* to all: The other was upon a [g] *Table*, perform'd in *Bread*, ἔσω, *within* the *Temple*, *hid* from the *Vnderstanding* of the *old*, and *reserved* for the *Faith* of the *new* people. And of those former (saith he) thou art one thy self, that couldst not see the truth of this Mystery, hid so long in the *Law*, and revealed so clearly to us in the *Gospel*. It will be long yer you will bring us so clear and ancient an *extraction* for the form and fashion of the *Altars* in *Christianitie*. [h] *Yea but* (say you) *this Table was not made to eat upon*. The *Figure* indeed was not, but the [i] *verity* was, that is, *the verity then hid, but now revealed*. And yet *David*, though no *Priest*, did eat of that which was upon it, to let us know, that *omnes justi Sacerdotalem habent ordinem*. *All we that are justified in Christ, have a Priestly interest in this holy Bread*, saith [k] *Irenæus*. Davids *eating was a figure that the meat of the Priest should one day be improved to be the meat of the people: Because all the children*

g Ἡ ἔσω ἐδέχετο τράπεζα, ἡ τῷ παλαιῷ ἀθέατος λαῷ. *Isidor. Pelusiota, lib. 1. Epist. 401.*

h P. 35.

i Ἡ ἐν τῷ νόμῳ κρυπτομένη, καὶ νῦν δεδηλωμένη ἀλήθεια. *Isidor. Pelus. l. 1. ep. 401.*

k *Irenæus, l. 4. c. 20.*

*dren of the Church are perfect Priests; By reason that we are anointed unto a holy Priesthood, offering up our selves as Spirituall Sacrifices to Almighty God. This Type teaching us thus much, that one day in the Body of Christ, food should be provided for true Believers*, saith S. [l] *Ambrose* most excellently. So that *there is just that difference between the Shew-bread and the Body of Christ in the Sacrament, as there is between the shadow and the body, the representation and the verity, the patterns of future things, and the things themselves prefigured by these patterns*, saith S. [m] *Hierome*. And so said [n] *Origen* long before; *The Commemoration and Remembrance of the 12 Tribes by those 12 Loaves, doth relate to those words of our Saviour*, Do this in remembrance of me. *And therefore if you mark well these mysteries of the Church, you shalbe enabled to observe the truth of the Gospell in the dark mysts and Riddles of the Law.* I will adde to these and other Testimonies of the most *ancient Fathers* (which you shall by and by finde in the Margin) the conceits of two *Iewish Rabbins*, somewhat tending to our purpose. *Ezek.* 4. 22. it is thus written, *And he said unto me, This is the Table before the LORD*: Meaning (without doubt) *the Altar of Incense*. The Question then grows, why the *Altar* is here call'd a *Table*, *I have heard this given as a Reason of it*, saith [o] R. *Shelomo*, *That at this day the* Table *performs what the* Altar *was wont to do*. R. *Iohanan* and R. *Eliezer* give the like reason, *That while the Temple stood, the* Altar *of God; but sithence the destruction thereof, the* Table *of a man, is become the place of Sacrifice and propi-*

[l] *Ambros. in 6. c. Luc.* Sacerdotalem cibum ad usum transiturum populorum-- demonstrante typo, quòd Christi corpore cibus fidelium pararetur.

[m] *Hieron in Ep. ad Tit. c. 1. & in Ezek. c. 44.*

[n] *Origen. super Levit. Hom. 43. fol. 82.*

[o] *Vitalpand. in Ezek. l. 4. c. 51.*

*tiation.* But I leave these *Rabbies* to *Rabbi Coal's* consideration, whether he shall reject them, for their conceipt of the *Table*, or let them passe on, for maintaining the *Sacrifice*. However, to conclude this point, I finde the [p] *Iesuits* themselves of Opinion, that the *Table of the Temple*, was the true Type and prefiguration of the *Communion-Table*. And no great wonder they are of that conceipt, considering that *Hymne* inserted in the Body of the *Masse*:

[p] *Cornel. A Lapide in 9. ad Hebr. Vilalpand. ubi supra. Ribera in Ezek. 41. 22. Barrad. Hermen. Tom. 2. l. 3. c. 20. So likewise Dam. de Fid. Orthod. l. 4. c. 14. Hieron. in 1. Malach. Rupertus in Mal. 1. Cyrill. Catech. Myst. Cat. 4. agreeing with the other Fathers.*

[q] *Sacerdotes sancti incensum*
*et panem offerunt Domino.*
That is,
*The holy Priests from thence*
*offer bread and incense.*

[q] *In Canone Missæ.*

And therefore we have borrowed nothing at all from the *square Altars* of the Law; but leave that form to the *Papists*, requir'd of them in their [r] *Canons*: but the onely *Utensill* we relate unto, is the *Long-square Table* of the *Incense*.

[r] *Suarez in tertiam part.*

Yet will not this man be got off by any means from the *King* and the *Counsell*. [t] He saith, *that a small measure of understanding is sufficient to avoid offence at an* Altar (howbeit he prayeth heartily to God, *there may be but such a measure found in* Kings *and* Bishops *houses*; of which he either is over-carefull, or hath a very base conceit) and *that they have had now* 80 *yeares to become better edified towards* Altars. Lastly, if that they still continue scandalized thereat, *they are rather Headstrong, then strong enough*, as was said of the *Puritanes* in the *Conference* at *Hampton-Court*. The

[t] *Pag. 31.*

*Puritanes*

*Puritanes* mov'd then for an *Abrogation*; thoſe that are ſcandalized with your *new Altars*, move onely for a *Confirmation* of the eccleſiaſticall Laws, and the practice of them, as they have beene theſe laſt foureſcore yeares generally executed. So that your quotation of that *Conference*, is a fine *new Nothing*. The *Act of Counſell* made for this *Reformation*, doth ſay peremptorily [t] in two ſeverall places, *That the form of a* Table *ſhall more move the ſimple from the Superſtitious Opinions of the Popiſh Maſſe*, and *that this ſuperſtitious Opinion is more holden in the mindes of the ſimple and ignorant, by the form of an* Altar, *then of a* Table. And therefore they did not intend to make a proviſion to prevent this inconvenience in the Church of *England* for foure-ſcore yeares onely, but for ever. And accordingly they went to work, cauſ'd their *Liturgie* to be mended in this particular, the word *Altar* to be left out, the word *Table* to be put in, in their *Rubricks* for that purpoſe. Nor reſted they there, but confirmed this [u] *corrected Liturgie* by *Act* of *Parliament*, [x] revived againe by another *Act* of *Parliament*, confirmed by the [y] *Proclamation* of the late *King* of famous Memorie, which was revived (with his other Proclamations) by his moſt excellent Majeſty, in the very beginning of his happie Reign. And what is the *ſonne of your father*, to dare to offer limitation of time to a Law ſo *abſolute* and *Authenticall*?

[t] *In the firſt and third Reaſon, Act. & Mon. part. 2. p. 700.*

[u] *5°. & 6°. Ed. 6. c. 1.*

[x] *1°. Eliſ. c. 2.*

[y] *Before our ordinary books of Common Prayer.*

But [z] this Counſell-order *doth not appeare to have beene tranſmitted to any other Diocеſe beſide*

[z] *Pag. 32.*

*Biſhop*

*Biſhop* Ridley's. This *Quiblet* is grounded upon a mere Errour of the *Printer*, by not putting a Period where he ſhould, and putting it where he ſhould not. The words, rightly pointed, run thus, *Anno* 1550. *other Letters* (not a *Letter*) *likewiſe were ſent for the taking down of* Altars *in Churches, and ſetting up the* Tables *in ſtead of the ſame.* And here the *full point* ſhould be. *Vnto* Nicolas Ridley *made Biſhop of* London *in* Boners *place,* (Here is a *Period* in the *new*, but a *Comma* onely in the *old* Book) *the Copie and contents of the* Kings Letters, *are theſe, as followeth.* So that *Letters* were written to *all*; but *Iohn Fox* (having acceſſe to the Biſhop of *Londons* Regiſtry) prints onely the Copie of thoſe which were ſent to Biſhop *Ridley.* So that this is a ſubtilitie indeed, a ſubtilitie in *Print*, as they uſe to ſay. But the next is more *groſſe* and *down-right*: That he ſaith, *that both parties that ſtrove about the placing of their* Tables, *in Biſhop* Ridley's *Viſitation, were left to follow their own affections, and the thing left at large, and not determined.*

There fell out about the yeare 1605, a great Controverſie between M. *Broughton* and M. *Aynſworth*, that troubled all the *Diers* in *Amſterdam*, Whether the *lining* of *Aarons Ephod* was *blue*, or *ſea-water-green*. And [a] M. *Aynſworth*, poore man, was put to print a large *Apologie* in that buſineſſe. But had the Queſtion been of the colour of this *Tale* told here by D. *Coal*, it might have been reſolved in one word; It is a *blue* and perfect

[a] *A Book call'd Containe Queſtions, printed* 1605.

ſect *blue Tale*. For Biſhop *Ridley* there reſolves theſe Queſtioniſts, That the *Situation* moſt conformable to *Scripture*, to the uſage of the *Apoſtles*, to the *Primitive Church*, to the *Kings proceedings*, was, not to lay the *holy Table all along the wall*, (and therefore *in Pauls Church he brake down the wall ſtanding then by the* high Altars *ſide*) nor to lay it onely *in the right form of a Table* (as this [b] *mus Ponticus*, as he ſaid of *Marcion*, this nibbler at all Quotations, doth miſ-recite the Text) but to lay it *in the form of a right Table*, that is *a long Table*; or, as your own [c] *Index* doth interpret the word, *not Altar-wiſe, but as a Table*. So that by this impudency of yours, which put us to this narrow ſearch, we have met with two *particulars* very pertinent to the preſent *diſpute*. Firſt, that upon the taking down of the *Altar*, the *Table* is not directed to be ſet up in the place *where the Altar ſtood*, [d] but *in ſome convenient part of the Chancell*: That's the firſt. And ſecondly, that the meaning of the *Kings proceedings* (better known to this *Biſhop*, then to you) was, *that the* **Table ſhould not be placed and diſpoſed Altar-wiſe*, which is the Queſtion now before us.

[b] Quis tàm comeſor mus Ponticus, quâ qui Evangelia corrosit? *Tertullian. adverſus Marcionem, l.1. c.1.*

[c] *See the Index in the word* Ridley.

[d] *In the Letter of the K. and Counſell to Biſhop Ridley, Act. & Mon. part.2. p. 699.*

* *Ibid. p.700. col.2.*

Soone after, D. *Coal* begins to relent, and could finde in his heart to beſtow half a *Vicaridge* upon the *Writer* of the Letter, for ſaying, *That in the old Teſtament one and the ſame thing may be call'd an Altar in reſpect of* [e] *what is there offered unto God, and a Table in reſpect of what is there* (as he hath it) *participated by men*. See what it is to put a man into a peeviſh humour!

[e] *Pag.33.*

[f] *Martial. Epig. l. 5. ep. 84.*

[f] *Velle tuum nolo, Dindyme, nolle volo.*

Now I would not give the *writer* a Peas-cod for that distinction, nor do I beleeve he ever dream't of it. He said, that an *Altar might be call'd a Table, in what was Thence* (not *there*) *participated by men*. For it is a thing notoriously known (saith [g] *Casaubon*) that *Feasts heretofore were wont to accompany all solemn Sacrifices. And that they did eat their good Cheer, not* upon, *but* from *the Altars*. And so saith [h] *Theophrastus*, that they did first θύειν, *offer* up their Sacrifices, and then ἀναλίσκειν, *lay it on* in entertainments. But if they did the one, then necessarily the other. For if I did *Sacrifice*, then surely I did *eat*, saith [i] *Apollonius Tyaneus* in his Apologie to *Domitian*. The first they did at the *Altar*, the second at their *houses*. [k] *Sacrificant? Me ad se ad prandium vocant*. They never offer a *Sacrifice*, saith the Parasite, but they invite me to *dinner* to their *houses*. And this custome was no stranger to the people of God. For so we [l] reade, that *Samuel* did blesse the peoples *Sacrifice* in the high place, but *Feasted* his strangers with his *portion of that Sacrifice* in his own *Parlour*. [m] So *they that wait upon the Altar, are partakers with the Altar*.

[g] *In Theophrast.* περὶ ἀκαιρίας.

[h] *Theophrast.* περὶ ἀκαιρίας.

[i] Εἰ δὲ ἔθυσα καὶ ἔφαγον, *Philostrat. de vita Apoll. l. 8. p. 402.*

[k] *Plautus in Milite, Act. 3. Sc. 1.*

[l] *1. Sam. 9. v. 15. 22, 23.*

[m] *1. Cor. 9. 13.*

And because their provision came from the Lords *Altar*, as from a rich and plenteous *Table*, this *Altar* was somtimes *figuratively* and *improperly* called a *Table*. For otherwise (if we speak *properly*) [n] *tell us where it was ever known, that any Altar was ordained for eating and drinking*, saith a reverend Prelate. And for this *Altar* you aime at, *This is the*

[n] *Institut. of the Sacram. l. 6. c. 5. p. 465.*

*the way to correct the Sonne of God, who said not, Take this and offer it*, as upon an *Altar*, *but, Take this and eat it*, as from a *Table*, saith another of our [o] Prelates. [p] *Christ was given* for us *in the* Sacrifice, to us *in the* Sacrament. There, *per modum Victimæ*, *by way of Offering*; Here, *per modum Epuli*, *by way of Banqueting*: saith a third. And to *Banqueting*, a *Table* relates more *literally* and *properly* then an *Altar*. The Fathers *Altar of Oblations* which you finde in the [q] *Letter*, is but an *Altar of Allusion*, as the *Levits* likewise are, which in the ancient *Fathers*, are made to attend the foresaid *Altar*. That *Altar of Praise* and *Thanks-giving*, which the *Act* of *Councell* approves of, is a *Metaphoricall Altar*, all made of *Notions*, as the *Sacrifices* also are, that fume on that *Altar*. All these are but airy *Altars*, built up of the *Metaphors* and *Figurative speaches* of the ancient Fathers; resembling in composition that *Altar* of [r] *Dosiades*, all made of *words* or poeticall feet, or that of [s] *Æneas Terrigena*,

Μήτε Ταγχύρου πλίνθοις,
Μήτε Ἀλύβης παγέντα βώλοις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those οὐρανοῦ ἐκγόνων, those *Grand-children* of the *heaven*, the *nine Muses*. Lastly, such another *Altar*, for the Materialities thereof, as that of [t] *Publicius Optatianus*, which thus describes it self,

*Non caute durâ me polivit artifex;*

[o] *Bilson's true differ. part. 4. p. 490.*
[p] *Bish. Andrews his Sermons, p. 453.*
[q] *Pag. 34.*
[r] *Claud. Salmas. ad aras Dosiadæ. Lutet. Paris. 1619, p. 127.*
[s] *Liceti Encyclopæd. ad aram Nonar. Terrigenæ, Patav. 1630.*
[t] *Liceti Encyclop. ad aram Pythiam, 1630.*

*Excisa non sum rupe montis albidi;*
*Me metra pangunt de Camœnarum modis.*

That is,

*No* Mason *hew'd me out of Rocky vein;*
*Nor put I* Carpenter *to sweat or pain:*
*But made I stand of* Muses *gentle strain.*

And therefore, gentle *Doctour*, you have (for all your boasting) found no *Altar* of *Stone*, no *Altar* of *Timber*, no *Altar* that can lie *along the wall*, and consequently, no proof in the *Letter* for the *situation* of your *Altar*.

[a] Pag. 55. I but another and a worse [a] Conclusion would *soon follow upon this doctrine*, [*That Communion is an Action most proper for a Table*] which is, *That men would think it necessary to sit at the Communion*. It is (I perceive) the *Act of Counsell*, that still you are offended at. For so it speaks indeed; *If we come to feed upon him spiritually and to eat his body, and spiritually to drink his bloud, which is the use of the Lords Supper; then no man can deny, but the form of a* Table *is more meet for the* Lords Boord, *then the form of an* Altar. If you were a Scholar, you would have been asham'd to write this Divinitie. There can be no question made, but that for a certaine time, the Ἀγάπαι, and the *Lords Supper* were eaten at the *same Table*, and (for ought appeares in any Antiquitie) in the *same* [z] *posture*: And yet was it a *pious* and *religious* Celebration. Our *Church* and *State* are more cautious in their expressions, then this poore *Doctour*: [y] *And in our doings*

[x] Vtraq; cœna jungebatur, *Baron. Annal. tom. 1. pag. 536. which he clearly proves out of Chrysost. in 1. Cor. Hom. 27. in the beginning thereof.*

[y] *Pref. of Ceremonies in the Book of Comm. Prayer.*

*doings we condemn no other Nation, nor preſcribe any thing but to our own people onely. For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies, as they ſhall think beſt. For* [z] *to* ſit, ſtand, kneel, *or* walk, *be not of the ſubſtance of the Sacrament.*

Nor doth the *Church of Rome* abſolutely condemn this *Ceremony* of *Sitting:* Or elſe it would recall that [a] *Mandate* or *Maundie* of the *Benedictines*, which teſtifies, that they (at the leaſt one day in the yeere) do receive the Sacrament *ſitting*. And this cuſtome mounts higher then S. *Benedict*; even to [b] S. *Auſtins* time: Who affirms, *nonnullos probabilem quandam rationem delectaſſe*, that not *Monks* onely, but ſome other kinde of men, were *pleaſ'd with a ſpecious reaſon, upon that peculiar day of the yeare, wherein our Saviour adminiſtred the Supper, to receive the body and bloud of Chriſt preſently upon their ordinarie repaſt, as a more notable commemoration of that firſt Supper.* Which muſt be in their *private houſes, & menſa communi*, upon their *ordinary Table*, as [c] *Mornay* obſerves: Although it be true what the [d] *Cardinall Peron* coldly replies, that S. *Auſtin*, in thoſe words, doth not deny but this might be done in the *Church*, and upon an *Altar*, and inclines, as to the better opinion, to have this *Sacrament* received by all men *Faſting*. But the *Cardinall* there doth clearly affirm, that the *Apoſtles* omitted no due reverence, or (as he calls it) *adoration*

[z] *Suarez, in tertiam part.*

[a] *Call'd* Mandatum, *of the* Antheme *appointed to be ſung at this Ceremony of waſhing one anothers feet;* Mandatum novum do vobis. *Andreas Duercetanus, Notis ad vitam S. Odonis. Vide Lib. Statutorum Ordinis Caſal. Benedicti; Titulo, De Mandato, ſive Ablutione pedum. And ſo Synod. Aquiſgran. Can.* 20. In cœna Domini pedes fratrum poſt lavacrum Abbas lavet & oſculetur. *And ſo the word is uſed in Chronico Caſin. l.* 2. *c.* 85. *And how it is uſed now, you may learn from a late Cardinall,* Par une Collation, que l'on fait, dans le Chapitre des Moynes à l'imitation des anciennes *Agapes* de l'Egliſe Chreſtienne pour la celebration de l'Euchariſtie, *Card. du Peron. du S. Sacram. l.* 3. *c.* 21. *p.* 872.

[b] *Ep.* 118. *ad Jannar.* [c] *De Sacram. l.* 4. *c.* 7. [d] *Vbi ſuprà, p.* 872.

*ration* of *Christ*, although they *sate* with him at the *Table* : and brings a passage out of [e] *Tertullian*, to prove that *some of the ancient Christians did adore Sitting*; and maintained their *Ceremony*, with a place out of the book of *Hermes*, call'd the *Pastor*. Which position of theirs although (as the *Cardinall* notes) *Tertullian* doth not blame, for being an imitation of the *Pagans*; yet surely he doth not there *commend* those *Ancients*, no more then I do this *Ceremony* in our *modern* and *Neighbour Christians*; but spare to *censure* them, as I hope they will do us, in matters of this nature. And sure it is, that (as the *Cardinall* there observes) all the old *Romans*, by an expresse Law of [f] *Numa Pompilius*, were required to worship their gods *sitting*. He proves the same to be the custome of the *Greeks* also, by an old *Quatrain* of the *Sieur de* [g] *Pibrac*. Which I will not set down in *French*, as the *Cardinall* hath it; but as I finde it translated into *Greek* by *Florence Christian*, 1584.

[e] *De Oratione, c.12.*

[f] *Plutarch. in Numa, & in Rom. Quaestion.*

[g] *Quatrain. 4.* Adore assis, comme le Grec ordonne, &c. *Tertullian makes it a common posture for all Pagans.* Porrò cùm perinde faciant Nationes adoratis sigillaribus suis residendo, *L. de Oratione, c.12.*

[h] *Vide Fabri Pibraci Tetrasticha, p.6.*

[h] Σέβειν ἑδραῖον· οὔτι γὰρ χαίρει Θεὸς
Ὑπὸ τῶν θεόντων ῥίμφα τιμαλφούμενος·
Χαίρει βεβαίῳ κηρὶ προσκυνούμενος·
Κέαρ δὲ τοῖον μοῦνος ἂν κεῖνος διδοῖ.

That is,

*Worship God* sitting, *as the* Greeks *have used*;
Running *Devotion he cannot endure*;
*But will be serv'd with a Heart* firm *and* sure;
*Which Heart is onely by himself infused.*

Now although (as [i] *Mounsieur Moulin* returns it well upon the *Cardinall*) the *Apostles* of *Christ* were

[i] *In his Replique, c.19.*

were not to learn *Ceremonies* out of the Laws of *Numa*, or the *Quatrains* of *Pibrac*; yet may we herein learn some modesty out of *Papists* themselves, Not to conclude the *Ceremonies* of so many Neighbouring *Protestants*, as altogether *unchristian*; which this *Doctour* for want of *learning*, or *charity*, or both, endeavours to do in this place.

But for own[k] *Kneeling in the Church of England, at our receiving of this blessed Sacrament; it is appointed, either for a signification of the humble and gratefull acknowledgement of the Benefits of Christ, given to the worthy receiver; or rather because it is administred in our Church with a most effectuall Prayer and Thanksgiving. The body of our Lord* Jesus Christ, *which is given for thee, preserve thy body and soul, &c. The bloud of our Lord* Jesus Christ, *&c. preserve thy body and soul to everlasting life. Drink this in remembrance that Christs bloud was shed for thee, and be thankfull.* Now he must have a *knee* of a *Camel*, and *heart* of *Oake*, that will not *bow* himself, and *after the manner of adoration and worship, say, Amen*, (as S.[l] *Cyrill* speaks) to so pathetically a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a *powerfull Argument* indeed for conformity in this point; with the which I have seen some *Leicester-shire*-people of good sort, that had been refractory for a long time, satisfied in an instant by

[k] *Archb. Whitgifts Answer to the Admonition, p.100.*

[l] Κύπτων καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ, Ἀμήν. *Cyrill. Hierosol. Catech. Mystag. Cat.5.*

by the *Biſhop* of the *Dioceſe*, being very ſory they had not obſerved ſo much before, That in the Church of *England*, our whole *act* of *Receiving* is accompanied in every part with the *act* of *Praying* and *Thankſgiving*. [m] *However it behooveth humble and meek ſpirits in ſuch indifferent matters to ſubmit themſelves to the Order of the Church, appointed by lawfull Authority.* And as long as our *Liturgie* hath the honour and repute given thereunto, which it ſo well deſerves, there is little feare, that the *people* will *clap them down upon their Breech* about our *holy Table: It* being no poſture uſed in this Church to ſay, *Amen*, to ſuch divine raptures and ejaculations. Beſide that, throughout all the *Dioceſe* I live in (being no ſmall part of the Kingdome) there is (whether the *Epiſtoler* likes it or no) *Rails* and *Barricadoes* to keep the people from all *irreverences* in that kinde. But the generall Rule in this caſe, is that which is ſet down in the Articles of the *Dutch Church* in *London* (allowed by *Beza* himſelf and divers others) [n] *That every private mans judgement in theſe circumſtances is not to be reſpected. But what is profitable to edifie, what is not, is not to be determined by the judgement of the common people, nor of ſome one man, but (as I have ſaid at large heretofore) of thoſe that have the chief care and government in the Church.* And ſo was it well done by the *Reformed Church* in *Poland*, firſt by *Monitions*, in the year 1573. and then by *Sanctions*, in the year 1583. *Nè in uſu ſit*, that the *uſuall receiving* of the *Communion* in thoſe parts, ſhould not be by *ſitting* round about

[m] *Archb. Whitgifts Anſwer to the Admonition, p. 99.*

[n] *Archb. Whitgifts Defence of the Anſwer to the Admonition, p. 87.*

about the *Table*. (A Ceremonie which ſome of the *Brethren*, as they call them, had brought into thoſe parts, either from *John Alaſco*, their countrey-man, or from other *Reformed Churches*, as might be (the commerce of theſe three Nations conſidered) from the *Low-countreys*, or the Church of ° *Scotland*, where this poſture of *ſitting* was Synodically eſtabliſhed from the very beginning of the *Reformation*.) It was well done of them, I ſay, to reform it; but very ill done of you to ſteal this *Coal* from the *Altar* of *Damaſco*, and never ſay ſo much as, *I thank you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; conſidering you confeſſe the *Theft* in the Title of your Book, calling it ingeniouſly, *A COAL FROM THE ALTAR*.

° *Lib. Diſciplinæ Eccl. Scot. edit.* 1560.

Yet I would you had ſpar'd to abuſe that grave *Synod*, to make them ſay peremptorily, *Hæc ceremonia Eccleſiis Chriſtianis non eſt uſitata*, eſpecially as you turn it to Engliſh, *that* ? *this Ceremony is a thing not uſed in the Chriſtian Church*: And ſo put the reformed Churches to fall together by the eares one with another, and many of them to become odious in the Chriſtian Church. Which (God he knoweth) is far from either the *words* or *meaning* of that *Synod*. For their *words* are theſe, *Hæc ceremonia, licèt cum cæteris libera*, &c. *This Ceremony, however in its own nature free and indifferent, as the reſt of the Ceremonies*, &c. Which ſweetens the *Caſe* very much. And then for their *meaning*; They do not ſay, *it is a thing not uſed in the Chriſtian Church*. This is your *fingering*

? *Pag.* 36.

and *corruption*. But they say; *it is not used in those Christian and Evangelicall Churches, nostri consensûs*, which agreed with them in *Articles of confession*. They condemn no other *Nations*, no more then the Church of *England* doth. And is this the part of a *judicious Divine*, to corrupt a passage in a *Sectary* or *Puritan*, who will be sure (without any mercy) to send *Hue and Cry* after you over all the Countrey? Surely the man hath been instructed by *Chrysalus* in [q] *Plautus*.

[q] *In Bacchide.*

*Improbis cum improbus sit, harpaget, furibus furetur quod queat.*

He is resolv'd to put some knavery upon the knave himself, and to steal from the Stealer what he can. For indeed (to come to the second point) both the *Coal* and the *Altar* are quite mistaken, to think that the *Synod* did ever say, that this Ceremony was brought in, or used by the *modern Arians*. It is very well known, that *John Alasco*, who maintained this Ceremony of *sitting*, in a [r] little Book published here in *England* in K. *Edwards* dayes, was setled in *Poland*, and (by the means of his Noble bloud and kindred) in great favour with his Prince, in [t] the year 1557. which is long before either of these two *Synods*. And all that either of the *Synods* say in dislike of the Ceremonie, is this; That it is *Arianis cum Domino pari solio se collocantibus propria*: A thing fitter for the Arians, who by their Doctrine and *Tenets*, plac'd themselves *cheek by joul* with the *Son of God*, then for devout and humble *Christians*, compassed about with Neighbours so fundamentally

[r] *Call'd*, Forma & ratio totius Eccles. Ministerii, &c.

[t] Nolui committere, quin te nunc certiorem facerem de successu rerum magnifici Domini Ioannis à Lasco in Polonia, Cracoviæ, 19. Feb. 1557. *Vtenhovius Calvino, Calv. Ep.* p. 194.

tally hereticall. I could say that here in *England*, this *worse conclusion* of the *Doctours*, *To desire to sit at the Communion*, is more to be feared from the *Oppoſers* of our *Liturgie*, who brag of their [e] *Coſinſhip* and *Coheir-ſhip* with *Chriſt*, then from us who are ready to *live* and *die* in defence of the ſame. And the [a] *Altar* at the laſt eſpied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *uſage*, but *ſecundum principia doctrinæ ſuæ*, as an Inference eaſily drawn from the Principles of their Doctrine. Howbeit the *Coal* was reſolv'd to wink at it in his *Authour*, and to ſpeak big words, (though beſide the Cuſhion, and *againſt* all truth of *Hiſtory*) that it was brought in *at the firſt by the Modern Arians*: His *Author* telling him in the ſame Page, that it was publiſhed in the Book of *Scottiſh diſcipline*, *Anno* 1560. and my ſelf having ſhewed by a Teſtimony beyond all exception, that it was preached in *Poland* three year before that, by *John Alaſco*.

And then your *Principles* were they true (as the [x] one of them is falſe; For there was never any *Altar* erected in the *Temple*, but to *ſacrifice upon*, nor ever any man read in divine or humane learning, that denied [y] *Incenſe* to be a *Mincha*, and kinde of *Sacrifice*) the *concluſion* could not come within a league of us. For we, who extract our ſelves (as I told you before) from that *Table* in the *Temple*, do deſire to eat in no other manner, then as the *Prieſts*, and as *David*, our *Types*, did eat before us. We do not deſire to eat *upon*, which is but your

[e] It ſuiteth not with a Co-heir with Chriſt, to kneel at the Table, *Abridgement of Lincolnſhire*, p. 61.

[a] *Altar. Damaſc.* p. 752.

[x] Altare & Sacrificium Relativa ſunt, *Bell. de Miſſa*, l. 1. c. 2. So he, and truly, *Biſh. of Dur.* l. 6. c. 5.

[y] It is called Mincha *in the Hebr. and tranſlated* Sacrificium *by Hieron. Numb.* 16. 15. Nadab *and* Abihu *are ſaid to offer* Θύματα, *by* Joſeph. *Antiq. l.* 3. c. 10. *and* Ruffinus *tranſlates it* Victimas. *And ſome were of opinion, that all Sacrifices were perfected upon the Altar of Incenſe, according to Heb.* 9. 6. *Vide Ioſ. in* 41. *Ezek.*

your foolish Inference, but to eat *from* the *holy Table*. And that all the *faithfull* may do in *verity*, what *David* and the *Priests* did before in a *representation*, I have shewed already out of the ancient Fathers. Nor are we so unreasonably tyed to one *Table*, but if the [z] *woman were driven to the desert*, we could be content with the *green Grasse*. But in that case, the *Grasse* should be unto us in stead of a *Table*; it should not be in stead of an *Altar*. I do not love κωμῳδίαν τὰ μυστήρια, (as [a] *Gregory Nazianzen* calls it) to *break jests* in these high *Mysteries*. Otherwise, I could tell you that unhappy Inferences may be made out of your *Tenets*, as well as out of those of the *Arians*. That no place will serve your turn to eat upon, but *Altars*, appropriated by all Learning *humane* and *divine* to [b] *God* alone. Well, if you will needs be snapping at the *Meats* of the *Gods*, [c] *Menippus* will tell you that you must be content to fare as they do, upon *Bloud*, *Vapours* and *Frankincense*. This *Menippus* saith. For mine own part, I shall onely desire to know of you, a *judicious Divine*, what may be the meaning of an odde word used by *Aristotle* in his *Ethicks*, to wit, [d] βωμολόχος. Because I was told it signifieth two things, a *scurrilous Railer* at men in place, and a *Snatcher of Meats* from the holy *Altars*.

Yea, but he doth set down at large out of the *Act* of [e] *Counsell*, with what *indifferency these names of* Table, Boord, *and* Altar *have been used before, and may be used for the present*. He doth indeed and with

[z] *Defence of 3 Cerem. p. 256.*

[a] *Orat. contra Julian.*

[b] Altare soli Deo vero ritè potest erigi, *Bell. de Missa, l. 1. c. 2. ex August. l. 20. contra Faust. c. 21.*

[c] Μάλιστα δὲ ἥδονται σιτούμενοι τῆς ἐκ τῶν θυσιῶν καπνὸν ἀπὸ τῆς κνίσσης ἀναθυμιώμενον, *Lucian. in Icaro-Menippo.*

[d] *Ethic. l. 4. c. 14.*

[e] *Pag. 38.*

with a great deal of *ingenuitie*, if you mark it. For the Queſtion being made by ſome of his humour that would have the *Altars* ſtand, becauſe the Book of *Common Prayer* (meaning the Book *before it was reformed*) did mention an *Altar*; the *Lords* (amongſt whom Archbiſhop *Cranmer* was a chief) were put to this *Apologie*; That the *Book* intended no *Table*, or *Altar*, *formally*, but a certain *Thing* (as they there call it) whereupon the *Lords Supper was adminiſtred*. This *Thing* had no *figuration* at all preſcribed unto it in that *Book*: But ſo far forth, as the *Lords Supper* is there *miniſtred*, though it be upon an *Altar*, it calleth the ſaid *Altar*, a *Table*, and *The Lords Boord*; but ſo far as the holy *Communion* is diſtributed with the *Sacrifice of Lauds and Thankſgiving*, though it be a *Table*, it calleth the ſaid *Table*, an *Altar*. And therefore in ſo much as the *diſtribution* of the *Lords Supper* in both kindes, is a *reall* and *ſenſible Action*, it is a *reall* and *ſenſible Table*: But becauſe the *Laudes* and *Thankſgivings* are by all *Divines* acknowledged to be a *Metaphoricall* and *improper Sacrifice*, it is but a *Metaphoricall* and *improper Altar*. And to call it an *Altar* in that ſenſe, you know the *Letter* doth every where allow. But hearke you, Sir; it makes no matter for the *Letter*. I pray you, tell me in my eare, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords apologize* in this place? If it be for the *Book* of 1549, [f] ὄιχεται, that's *vaniſht*, and we have nothing to do with it. And you are a very *Coal*, that is, *a thing that*

[f] Ratio quidem hercle apparet: Argentum ὄιχεται, *Plaut. in Trin. Act. 2. Sc. 4.*

 *cannot*

*cannot blush*, to say that that *Book*, or any thing *spoken* of that *Book*, alloweth you to call the *holy Table* an *Altar* for the *present*. Your tongue for the *present* ought to *speak*, as the *present Book* and *Law speaks* it unto you; and that is, as you your self confesse, [g] *The Lords board onely*. And when men in their *nominations* of things do vary from the *Law*, which is the Quintessence of *Reason*, they do it in a humour, which is the Quintessence of *Fansy*. *Nor is there any way possible of peace and quietnesse, unlesse the probable voice of every entire Societie or Body politick, over-rule all private of like nature in that Body*, saith M. [h] *Hooker*.

[g] Pag. 37.

[h] In his Preface.

But we have been all this while mistaken in the Cause of this *Change* of *Liturgies*, which the *Letter* so much stands upon. For the *Letter* supposeth, as the *Acts of Counsell* and K. *Edwards Mandate* do, that the *Altars* themselves were put out of our Churches, and their *names* out of our *Liturgie*, to comply *with the godly considerations* of some that had taken them down already, and to *root out superstitious Opinions*, *more holden in the windes of the simple and ignorant by the form of an* Altar. And men did the rather believe it so, because a Divine, very neare as *judicious* as D. *Coal*, seemes to be of that Opinion, when he saith, that [i] *our Churches were purged of things*, *which indeed were burdensome to the people*, *or to the simple offensive and scandalous*. But the matter is *Kim Kam* to all that we have conceipted. For it was indeed an offence against our *Liturgie* [k] conceived by *John Calvin* (a poore Minister at the foot of the *Alpes*, who died in

[i] Hooker, Eccles. Polit. l. 4. dist. 14. p. 165.

[k] Pag. 39.

*Books*

*Books* and *all* worth very neare 40 l. ſterling) that cauſed the *King* of *England*, the *Convocation*, the *Lords ſpirituall* and *temporall*, and all the *Commonaltie*, to make that Change in the *Book of Common Prayer*. And is it even ſo? Why then, gentle Readers, [m] *Aſſem parate, et accipietis auream fabulam*; make ready your Bread and Cheeſe, for my life on it, you ſhall heare a *winter-Tale*. [n] *It ſeems that* Bucer *had informed* Calvin *of the Condition of this Church, and the publick Liturgie thereof; and thereupon he wrote to the Duke of* Somerſet, *who was then Protector*, *Epiſtola ad Bucerum*. And is this *to look unto the Story of thoſe Times?* It ſeems unto me that this Epiſtle to *Bucer* hath no *Date* at all, and if we give it a *Date* from the Printers *placing of the Letter*, (which is your childiſh and erroneous *Criticiſme*) you ſhall finde it between *November* 19, 1548, and *January* 16, 1549, and conſequently before the publiſhing of the firſt *Liturgie*, which was *March* 7, 1549. And ſo it muſt needs be. For *Calvin* [o] ſaith in that *Letter*, that there was *Ceſſation of Armes betweene* France *and* England, and wiſh't *that ſome courſe might be taken for a ſolid Peace*. [p] Now the *Commiſſioners* were met to conclude that Peace, 24 of *March*, 1549. And therefore the *Letter* was written before that. And to ſtrike this ſeeming of yours dead in the neſt; [q] *Peter Alexander* writes his *Letter* to *Bucer* (as yet at *Straſburgh*) to invite him to *England*, of the very ſame *Date* with the *Commiſſion* of the *French* Treaty, 24 of *March* 1549, and tells him for *news*, that in the

[l] *See his laſt will, in his Life, ſet forth by Beze, p* 12.

[m] Aſſem para & accipe aurem fabulam: fabulas imò, *Plin. Calviſi, Epiſt. lib.* 2. *ep.* 20.

[n] *Pag.* 39.

[o] Rumor eſt vobis eſſe à Gallis induciæ: utinam & firmæ pacis ratio iniri poſſet! *Calv. ep. p.* 81.

[p] *Tillet le Greff. Recueil de Traitez, pag.* 410. & *Tillet l'Evesq. Chroniq. p.* 197.

[q] Veni igitur quàm citiſſimè poteris vir omnium deſideratiſſime, *Petr. Alex. Dat. Lamb.* 24 *Martii*, 1549. *inter M. Bucceri opera Anglic. p.* 191.

the Parliament then sitting, *Missæ Papisticæ missæ sunt ad novos Monachos Germaniæ*, the Popish Missal was dismiss'd to the new Monks in *Germanie*, by the first approbation of our first *Liturgie* in that *Parliament*. See then *how well you look't into the stories of the time*. You make *Bucer*, before ever he came hither, *to enform* Calvin *of the condition of this Church, and the publick Liturgie thereof*, before the *Liturgie* was *penn'd* and *approv'd* in *Parliament*. But I will endeavour to give this *undated Letter* a truer *Date*. [r] Archbishop *Cranmer* writes for *Bucer* to come over, 2° *Octob.* 1549. He desir'd *Calvin* (who was no doubt a *Polypragmon*, and made his *Letters* to fly to all the *Princes* in the world, that did but look towards a *Reformation*) to write by him to the *Protectour*, and to perswade him to a serious *Reformation* in *generall*. *Calvin* in this *Letter*, tell's him he had written to the *Protectour* a *Letter* (not the *Letter Printed*, bearing [t] *Date two yeares before*) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdome of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this *Letter* must be written unto him about the *Spring*, 1549, when he was ready to come for *England*. Where we finde he was safely arrived, and repos'd himself at [s] *Canterbury* in *June* following. Now although he had considered of the *Book* of *Common Prayers* before,

[r] *Inter M Bucери script. Anglic. p.190.*

[t] *Octob. 22. 1546. Epist. Calvini, p.72.*

[s] *From his Epistle to Pet. Martyr, inter Opera Anglic. p.550.*

as

as well as he could, [u] *per interpretem*, by the help of an Interpreter, and approv'd it, as *in nothing (canaidly construed) repugnant to the word of God*; yet did he never make *Notes* and *Censures* thereupon, untill he was required thereunto by Archbishop *Cranmer*, *two yeares* after this; to wit, *Anno* 1551: Nor could he tell *Tales* to *Calvin* thereof, being then bedrid, and dying within [x] 25 dayes after (some two moneths before the *Alteration* of the *Liturgie*) especially not any *Tale* against the *Altar*, having suffer'd *Auricular Confession*, *Oblations* and *Altars* (though termed *Boords* or *Tables*) to stand in the Reformation at [y] *Cullen*, and not taking the least exception against the word in his *Censure* of our *Liturgie*. I am therefore strengthened in my former Opinion, That it was the *King*, the *Lords*, and the *State* rather then any incitement of *Martin Bucer*, that made this *Alteration* in our *Liturgie*, in the point of *Altars*.

[u] *Censura*, f. 456

[x] *Censura*, p. 503. Nonis Ianuar. Anno Domini 1551. Cantabrigiæ, die 25°. post defunctus.

[y] For that Book call'd, A Religious consultation, by Herman Archb. of Cullen, *and printed here in English*, 1548. *was penn'd in Latine by Bucer. See fol.* 114. *Of the Lords Supper.*

Then for *Calvin*; no man can conceive him to be more pragmatically zealous in point of *Reformation* (even in those Countreys which cared least for him) then I do. Yet do I hold him a most innocent man, and our famous *Liturgie* sorely wounded through *his side*, by this *audacious Companion*, in this particular concerning *Altars*. The *Letter* to the *Protectour*, that D. *Coal* relies upon, bears *Date*, *Octob.* 22, 1546. which according to forreign Accompts, is a yeare before K. [z] *Edward* came to the Crown. But compute it as you please; it must be *three* full yeares before the moneth

[z] K. *Edward* began his Reign the last of *Ianuary*, 1546. *Stilo Angl.* 1547. *Stilo communi.* Stow.

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was *first* printed. And if you relie upon his *Character*, the *Letters* placed before and behinde this to the *Protectour*, are of the same *Date*, 1546. And yet would this *Companion* have his courteous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *Letter*, *Calvin* toucheth onely upon 4 particulars (which [a] *Bucer* himself doth likewise censure) *Chrisoms*, *oyl in Baptisme*, *Commemoration of the dead*, and the abuse of *Impropriations*, but not one word of the *Altars*. And good reason for it. For [b] *Beza* confesseth, that at *Lausanna*, where *Calvin* taught before he came to *Geneva*, there was a *Marble-Altar* used for a *Communion-Table*, which from thence was removed to *Bearn* (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former *relations* to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so strait-lac't in this *particular*. Yea, but *he findes great fault with the Commemoration of the dead*. And doth he so? And I pray you, what doth K. *Iames* declare the generall Opinion of our *Church* to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to Cardinal Peron? [c] *This is a rite* (saith he) *which the Church of England*, *though it doth not condemne in the first ages of the Church*, *yet holds unfit to be retained at this day*, *for many and weightie causes and reasons*, which you may read most excellently pressed in that

[a] *Censura*, p. 468. Optatem ego commendationem defunctorum & precem pro æterna eorum pace prætermitti.

[b] Sed non repugno quin Cœna Domini in Altari celebrari possit. Nam & à Lausanna Altare marmoreum, &c. *Beza in Colloq. Mompelg.* p. 350.

[c] *Ad Epist. Card. Peron. Resp.* p. 55.

that Book. Beſides that, *Calvin* acknowledgeth (as he wanted no wit to underſtand how the world went with him abroad) that he had no ſuch credit with the *Conformable partie* here in *England*, as within two or three yeares after this, he confeſſeth openly in one of his [d] *Letters*. Laſtly, (which is the main *Anſwer* of all) the *Protectour* was of no power in the State, when this *Liturgie* was reformed; which was not altogether unknown to *Calvin*, having an hint from Archbiſhop [e] *Cranmer* to addreſſe his *Letters* to the *King* himſelf. But for the Lord *Protectour*, he had his cruſh a yeare and a half before (never reſtor'd again to his *Power* or *Office*, admitted onely by a [f] *New oath*, to ſerve but as a *Counſeller* at large) and in the firſt [g] *ſitting* of this *Parliament* which altered the *Liturgie*, he was attainted, and condemned, and preſently executed, having been in no caſe or place of a long time, to make Alterations to gratifie *Calvin*. And for Archbiſhop *Cranmer*; it is true, the foreſaid *Active* man writes unto him from *Geneva* a couple of *Letters*, and offers his ſervice in perſon, to make up our *Articles* of *Religion*, and to ſtate the *Controverſies* in Divinity (another *project*, it ſeems, the learned Archbiſhop had then in hand) when he gives him a generall touch of the *reſidui ſurculi*, the remaining *ſtumps* and *roots* of *Popery*, together with the cauſe thereof (as he conceived) the *Lay-mens* ſwallowing of the *Impropriations*: But hath not in all the two *Letters*, ſo much as one ſyllable of *Altars* or amendment of *Liturgies*. And what *Date*

[d] Sed ego fruſtra ad eos ſermonem converto, qui fortè non tantum mihi tribuunt, ut conſilium à tali autore profectum admittere dignentur, *Calvinus Anglis Francofurt. Epiſt. p. 158.*

[e] Cantuarienſis nihil me utilius facturum admonuit, quàm ſi ad Regem ſæpius ſcriberem, *Calv. ad Farell. 15. Iun. 1551. Epiſt. p. 384.*

[f] *John Stow.*

[g] *Abſtract of the Acts of that Parliament, at St. R. G.*

these *Letters* were of, God knoweth; for they have none at all in the *Book*. But the *Date* seems to be much before *Ann.* 1551. which is D. *Coal's* conjecture. For in the *first Letter* he presents his Grace with the news of *Osianders troubles*, which he [h] stirred up in the yeare 1549. And in the *second* he tells him of a [i] *chanting of Vespers in an unknown tongue* here in *England*; which was inhibited in this Kingdom by *Act* of *Parliament*, full *two* years before the *Altering* of the *Liturgie*. Nor doth it seem that *Calvin* had any great acquaintance with the *Archbishop* (who neither accepted of his Offer in the *Agreeing* of the *Articles*, nor, for ought appeares, ever wrote unto him back againe; but sent him a Message by one *Nicolas*, wishing him to write to the *King* himself about the *Restoring* of the *Impropriations*) I say, it doth not seem they were much acquainted, by that first *Letter* that *Calvin* writes unto him. For in that he rails most bitterly upon yong *Osiander*, a Divine very neare [k] *allied* unto the *Archbishop*.

But if *Calvins Letter* to the *Protector* himself be *misdated* (as like enough it is, being but a Copie from the *French*, wherein the *Date* was not regarded) then came it to the *Dukes* hands (as some *Letter* from *Calvin* was then delivered to the *Duke* by one *Nicolas*, a Tel-tale of M. *Calvins*, that studied in *Cambridge* in those dayes) but in the year 1551, *Bucer* being dead before, (which *Calvin* there takes notice of) and the *Liturgie* newly *altered*.

Let us not therefore, as we tender the credit of the *Church of England*, suffer such a famous piece, as

[h] *Melchior Adamus in vita Osiandri.*

[i] Non multò levius mihi videtur aliud vitium, quòd ex publico Ecclesiæ proventu aluntur otiosi ventres, qui linguâ incognitâ Vesperas cantillent, *Calvinus Cranmero, Epist. p.* 101.

[k] Vxor ejus Neptis fuit uxoris Osiandri, *Godwin. in Catal. p.* 198. Moram Norimbergæ fecit, hospitióque Andreæ Osiandri usus est. Cum quo, secundâ conjuge ductâ, contraxit affinitatem, *Antiq. Britann. p.* 331.

[l] *Calvin. Farello p.* 384.

as our *Common Prayer-book* is, to be diſparaged in this kinde, upon ſuch weak *Flams* and ridiculous *ſuppoſitions*. But if any deſire to know the reaſon of the *Alteration*, let him repaire to the *Act* it ſelf, where he may be fully ſatiſfied. He ſhall finde, it was partly the [m] *Curioſitie of the Miniſters, and miſtakes in the uſe and exerciſe of the former Book* met withall in *the ſecond Book* by a clear explanation. Of the which *curioſity* and *miſtaking*, whether this removing and placing of the *Altar*, which they found uſually ſo termed in the former *Liturgie*, might not be a ſpeciall branch, I leave to the Readers collection, out of what hath been already delivered in the examination of the *Counſell-Act* in that behalf. And partly alſo he ſhall find the *Book* was altered, for the more [n] *perfection* thereof, or (as it followeth in the body of the *Act*) *to be made fully perfect*: Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerſet*, who was a condemned priſoner, looking every day for the ſtroke of the *Ax*, when this Book was paſſing the ſeverall *Committees* in the Upper and Lower houſe of *Parliament*. And that it *ſeems* by any one ſyllable of the *Letter* to *Farell*, that *Calvin* wrote unto the *King* about the *change* of the *Liturgie*, is another *blue one*. Reade the *Letter*, and you will be of my opinion.

[m] 5° & 6° Ed. 6. c. 1.

[n] *In the ſame Act.*

*Yea, but the* ° King *in his Anſwer to the* Devonſhiremen *had formerly affirmed, that the* Lords Supper, *as it was then adminiſtred, was brought even to the very uſe, as* Chriſt *left it, as the* Apoſtles *uſed it,*

° *Pag.* 40.

*and as the holy* Fathers *deliver'd it.* I anſwer, that theſe *Devonſhire-men* (whom the *Doctour* cloaths in this *fair Livery*) were a ſort of notorious *Rebells.* And if a *King* (to avoid ſhedding of bloud) ſhould anſwer ſuch people clad in ſteel, *edictis melioribus*, in a more paſſable language, then will endure Logicall examination; is it fit he ſhould be ſo many yeares after jeered thus, by ſuch a *Muſhrom* here on *earth*, reigning himſelf (without all doubt) a moſt glorious *Saint* above in *Heaven?* Beſides that, *the Form that* Chriſt *left, the* Apoſtles *uſ'd, and the* Fathers *deliver'd the* Lords Supper *in*, is never taken by *judicious Divines* in a meere *Mathematicall* and *indiviſible point* of exactneſſe; but in a *Morall* conformitie, which will admit of a *Latitude*, and receive from time to time degrees of [p] *perfection.* But I will not lead you to any woods, to borrow ſhadows for this place: the *Anſwer* is ſet down in ſuch capitall Letters, *that he that runnes by may read it.* The *Rebells* in their third *Article* (ſet on by the *Popiſh* Prieſts) do petition for their *Maſſe* (that is, that which we call *the Canon of the* [q] *Maſſe*) *and words of Conſecration*, as they had it *before*, and that the *Prieſts* might *celebrate it alone, without the communicating of the people.* To this the *King* anſwers, *That for the Canon of the Maſſe and words of Conſecration* (which is in nothing altered in the ſecond *Liturgie*) *they are ſuch as were uſed by* Chriſt, *the* Apoſtles, *and the ancient* Fathers: that is, They are the very *words* of the *Inſtitution.* But for the ſecond part of their Demand, which was for

[p] *And ſo the King clearly conceived it.* That we may be encouraged from time to time further to travell for the Reformation, *Proclam. before the Book of Communion*, 1548.

[q] We will have Maſſe celebrated, as it hath been in times paſt, without any man communicating with the Prieſt, *Acts and Mon. part.* 2. *p.* 666.

for the *Sacrifice* of the *Maſſe*, or *the Prieſts eating alone*, they muſt excuſe him: *For this the Popes of* Rome *for their lucre added unto it.* So there is a clear *Anſwer* to both parts of the *Article*. They ſhould have a *Table*, and a *Communion*, and the *words* of *Conſecration*, as they were uſed by *Chriſt*, the *Apoſtles*, and the ancient *Fathers*: But they ſhould have no *Altar*, nor *Sacrifice*; *for theſe the Popes of* Rome *for their lucre, had added to the Inſtitution*; being, as [r] B. *Jewell* truly calls them, *the Shops and gainfull Booths of the Papiſts.*

[r] *Def. part.* 3. *p.* 315.

And this *Anſwer* did nothing like our noble *Doctour*. And therefore from making himſelf merry with the *King*, by a kinde of *Converſion* (borrowed from father [t] *Parſons three Converſions*) he wheels about, and breaks a Lance upon the *Parliament*: That would take upon them to *mend a Book*, which they *could not but acknowledge to be both agreeable to Gods Word and the Primitive Church*. And then he quotes 5° and 6° *Edw.* 6. *cap.* 1. as if he ſhould ſay, There's my Cloak, and here's my Sword, and I ſtand *in Cuerpo* ready to maintain it. I ſay ſtill, that this *Agreeableneſſe to Gods word and the Primitive Church*, is not to be taken in a *mathematicall*, but in a *morall* point. The *firſt* Book was in *ſome*, the *ſecond* is in *more* degrees, *agreeable* to thoſe excellent *Paterns*. But what need I ſay this, when the *Act* of *Parliament* ſaith no ſuch matter as is pretended? In that part of the *Act*, where theſe words are mentioned, ſome *coertion* and *penalties* were provided for ſenſuall perſons, and refractory

[t] 3 *Converſ. part.* 2. *c.* 12. *p.* 615. But yet for the preſent, this was the pure Word of God, and the worke of the H. Ghoſt, and no man might miſlike or reprove it.

fractory *Papiſts*, who forbore to repair to the *Pariſh-Churches* upon the eſtabliſhment of the *Engliſh Service*, deſiring ſtill to feed upon *huſks*, when God had rain'd down his *Manna* upon them. The *Parliament* (according to their deep wiſdome in that kinde) deſirous to include ſome reaſon in the *Preamble*, of the *ſmart* that comes after in the *body* of the *Act*, tells the Offenders againſt this *new Law*, that *Prayers in the Mother-tongue*, is no *Invention* of theirs, as the *Prieſts* would make them believe, but the *direction* of the *Word of God*, and the *practice* of the *primitive Church*. Medling no further with the *Liturgie* in this part of the *Act*, then as it was a *Service in the Mother-tongue*. And ſo begins the *Act*, That [t] *whereas order had been ſet forth for Common Prayer and Adminiſtration of the Sacraments to be uſed in the Mother-tongue, agreeable to the Word of God and the Primitive Church, &c.* The thing excepted againſt, was *Prayer in the Mother-tongue*, and this the *Parliament* avows to be *agreeable to Gods Word and the Primitive Church*. And I hope, you are not mounted as yet to that height, as to dare to *deny* it. If any Reader can doubt of ſo clear an explication, let him look once more upon the *Kings Anſwer* to the *Devonſhire-Rebells*, immediately before this *Parliament*, and he ſhall finde *Sun-beams* to diſplay all darkneſſe that can poſſibly fall upon this point. [u] *To the 3. Ask, for the Service in the Engliſh tongue, it hath manifeſt reaſons for it.* [x] *If the Service in the Church was good in Latin, it remaineth good in Engliſh. An alteration to the better,*

[t] 5° & 6° Ed. 6. c. 1.

[u] *Act. & Mon. part 2. p. 666.*

[x] *Act. & Mon. part 2. p. 667.*

*ter, except Knowledge be worſe then Ignorance. So that whoſoever hath moved you to diſlike this Order, can give you no reaſon for it. Order*, ſaith the *King*; a *godly Order*, ſaith the [y] *Parliament*: both mean the ſame *thing*, as they uſe the ſame *words*: *An Order for Common prayers in the Mother-tongue.* So that Father *Parſons* and you muſt *unlaugh* again this fooliſh *Laughter*, which you made without cauſe upon this *Act* of *Parliament*. [y] 5° & 6° Ed. 6. c. 1.

Well, let the *King*, the *Counſell*, and the *Parliament* order what they pleaſe; two things he will make good: firſt, that if *Origen*, or *Arnobius* do [z] ſay *they had no Altars in the Primitive Church, they meant, not any for bloudy or externall Sacrifices, as the Gentiles had.* Where you ſee, he is almoſt come to that we have been wrangling for all this while, That they had *no Altars for externall Sacrifices.* And ſhew me, that ever one *Father* or *Schoolman* did teach a neceſſity of an *externall Altar* to an *internall Sacrifice*, and I will yeeld him the better of the *Controverſie.* But I ſee his Loop-hole already; he will help himſelf with thoſe words, *As the Gentiles had*: Although it be, God wot, but a *poore ſhift.* And ſecondly, he will make it good, that the *Church had Altars, both the Name* (which the *Letter* denies not, but onely the *name* applied to the *materiall* Inſtrument call'd *the Lords Table*) *and Thing too, a long time together, before the birth of Origen and Arnobius.* This later part would prove too heavie a *Buckler* for any man to take up, that were to fight it out with a *Scholar* indeed. For the *Writer* of the *Letter* doth utterly decline the Combat, retiring himſelf to his 200 [z] Pag. 45.

years, (which will not serve his Turn, for all his *Caution*, if [a] *Sixtus Primus* did first appoint that *Masse* should be said no where, but upon an *Altar*) as to an advantage of ground, and turning B. *Jewell* against this *Goliah*, without *averring* any thing of his own, beside the testimony of S. *Paul*: at which this *Doctour*, like that drunken *Gossip*, saith, *Amen*; when he should have said, *All this I stedfastly believe*. But having to do but with *this man of rags*, I dare undertake him in both the *points*; and if I could fully satisfie that place of *Tertullian* in his Book *De Oratione*, will adventure my credit, to wipe his nose of the rest of those *Testimonies* produced by him. And all this while I am no *Champion* for the *writer* of the *Letter* (who hath withdrawn his Neck out of the Collar) but of the great *Champion* of our Church, B. *Jewell*.

[a] *Rotwluck Fasicul. tempor. p. 48. Item que le Messe ne fut celebrée, si non sur l'Autel, Les fleures & manieres de temps, translated by Surget, 1483. and augmented by Peter D'essey, 1513.*

For the first therefore, because B. *Jewell* saith, [b] *that then the faithfull, for fear of Tyrants, were fain to meet together in private houses*, &c. *therefore it was, they were not so richly furnished, or at leastwise they had not such Altars, as the Gentiles had*, saith D. *Coal*. But B. *Jewell*, when he spake those words of their wanting of Churches in the Primitive Church, addes presently a word or two (which this *Doctour* did not unwillingly forget) [c] *And may we think that Altars were built before Churches?* Which though it be not altogether an unanswerable Question (for [d] men are of opinion that *Altars* were built before the *Churches*;) yet is it sufficient to declare the impudencie of this man, that would undertake to answer *Origen*, and *Arnobius*, out of B. *Jewell*. B. *Jewells* conclusion there

[b] *Pag. 45.*

[c] *Art. 3. p. 145.*

[d] *Because Abraham, Isaac, and other Patriarchs built Altars unto the Lord, before the Tabernacle or Temple were erected, Suar. in 3. tom. 3, 4. 83. disp. 81. Sect. 5. So saith Walafr. Strabo de rebus Ecclesiast. c. 1.*

is,

is, that *M. Harding was ill adviſed to ſay confidently, that Altars have ever been ſithence the Apoſtles times.* And he anſwers fully out of S.[e] *Auſtin*, the *Doctours* Objection, *that Altars being then portative, and carried by the Deacons from place to place* (which the learned Papiſts do not deny) they might have had *Altars*, although they had no ſtanding *Temples*. That is, *portative Altars*, not of *Stone*, *fixed* to the walls of the Church (as our late *Popiſh Altars* be) of the which B. *Jewell* might very well make his former Queſtion.

[e] *Auguſt. in Q. V. & N. Teſtam. qu.* 101.

Now for that other *Flam*, That *Origen* and *Arnobius* ſhould deny their having onely of *Heatheniſh*, but not of *Chriſtian Altars*; although it were enough to ſtop the mouth of this *Ignote*, to ſet down the Teſtimonies of thoſe great Worthies of the reformed Church, who (with B. *Jewell*) expound theſe two Fathers, of the *having no Altars* at all; as the [f] B. of *Dureſme*, [g] *Mornay*, [h] *Deſiderius Heraldus*, *Monſieur* [i] *Moulin*, [k] *Hoſpinian*, and others; yet becauſe he thinks he hath gotten the Cowards advantage, to put us to the proofe of the Negative, preſuming onely upon the juſtice of the cauſe, I will undertake him upon theſe hard conditions.

[f] *Inſtitut. lib. 6. c. 1.*
[g] *Lib. 2. de Miſſ. c. 1. p. 171.*
[h] *Digreſſ. lib. 2. digr. 4.*
[i] *In his Anſwer to the Replique, Controverſ. 10.*
[k] *De Orig. Altar. p. 6. c. 34.*

For *Origen*; it is clear'd in a word, that he was not *interrogated*, and conſequently that he never *anſwered*, concerning the *Heathen* or *Pagan Altars*. For [l] *Celſus* his adverſary (what Countreyman ſoever he was) diſguiſeth himſelf as a *Jew* diſputing againſt the *Chriſtians* in all that diſcourſe. And it were an Argument fitting as wiſe a *Rabbin* as our D. *Coal*, to prove the *Chriſtians* to be

[l] Μίχθι ἐπὶ τοὺς Κατὰ τὸν Ἰουδαίων πρόσωπον ὑποκρινάμενος, &c. *Orig. contra Celſ. l. 1. p. 4.*

*Atheists*, because they had not (which they themselves abhorred to the death) *Pagan Altars*. But *Celsus* his objection is to the purpose and *generall*, that the *Christians* had amongst themselves a σύνθημα, or *secret Token*, ἀφανὴς κοινωνίας, of some *invisible combination*, that they erected no kinde of *Altars*, as all other Sects and Professions (not being [m] Atheists) amongst the *Jews* and *Gentiles* did. And to this *generall* Objection the Answer was likewise *generall* (or very *impertinent*) that they had *no Altars at all*, but those *immateriall Altars* we spake of before, in the *Souls* and *Consciences* of holy men.

[m] Οὐδὲ γὰρ Σκύθαι τοῦτο, οὐδὲ Λιβύων οἱ Νομάδες, οὐδὲ Σῆρες οἱ Ἄθεοι. *Orig. contra Cels. l. 7. p. 384.*

And *Arnobius* well weighed, comes to the same effect. For howbeit he had not to do with *Jewes*, but with *Gentiles*, yet the Objection is in *generall* termes, not, that they erected no *Altar* for their *Gods* and *Sacrifices*, but that they built them no *Altar*, *venerationis ad officia*, to *officiate* upon in any kinde of *divine worship*. And so *Desiderius Heraldus*, the best *Critick* extant upon that Book, delivers himself, That this may be understood [n] *simply* and *absolutely*, without any relation to the *Pagan Altars*. Holding an opinion elsewhere, that simply and absolutely there were no *Altars* erected in the Church of God, before *Tertullians* time. But this will appeare yet more clearly by a place of S. *Cyrill*, which the L. [o] B. of *Duresme* doth thorowly examine to this purpose. For *Julian* the *Apostata* had been a [p] *Reader* of our Church, and knew the generall practice thereof, and that it had been in him a ridiculous thing to imagine, that the *Christians* should have any *Pagan Altars*.

[n] Potest hoc intelligi simpliciter, quòd nulla haberent simpliciter, *Desid. Herald. ad Arn. l. 6. p. 342.*

[o] *Institut. l. 6. c. 5. p. 464.*

[p] *Greg. Nazianz. Orat. 3. advers. Julianum.*

Nay

Nay the *wittie Prince* takes notice of it, that the very *Jewes* do *sacrifice*, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare cavetis*, You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Bishop well observes) S. *Cyrill* answers not one word: which had been prevarication before *God* and *man*, if the *Christians* had acknowledged in those dayes, any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimony as this of S. *Cyrill*. Some one had ¶ written of the *Christians* (for you must read it *fabulatur*, not *fabulantur*) that *a Felon punished for his offence, and that wofull wood of the Crosse, was all the Ceremonies of the Christians*. Whereupon *Cæcilius* the Pagan, running descant, saith that the *Author* had *suited* them to a hair, and built them *Altars fit for such wretches, ut id colant quod merentur*, making them to adore that [r] *unluckie tree*, which they had so well deserved. So far he goeth with his *Author*. But coming in the next Page, to charge the *Christians* himself, he moves this Question; Why do they keep such adoe to conceal, *quicquid illud colunt* (not, *colimus*) *that, what ever it be, they* (the *Christians*, not *we* the *Pagans*) *do really worship? Cur nullas Aras habent?* What is the matter they have *no Altars?* Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he saith, [s] *It is not with-*

¶ Et qui hominem summo supplicio pro facinore punitum, & Crucis ligna feralia, eorum Ceremonias fabulantur, (*as* Wowerius; fabulatur, *as* Des Heraldus *reades it*) congruentia perditis sceleratisque tribuunt Altaria, ut id colant quod merentur, *Minutius Fel. p. 20. juxta Wowerii edit.*

[r] Infelici arbore suspendito, *In 12 Tabul.*

[s] Putatis autem nos occultare quod colimus, si delubra & aras non habemus? Vt rejiciam ei suum munus, ingratum est. Cum sit litabilis hostia bonus animus & pura mens & sincera conscientia, *p. 73.*

*with any desire to conceal the object of their worship, that they have no* Altars: *But that with them, the* bottom *of their* heart *supplies the* Altar, *and a* good intention *the* hallowed Sacrifice. Where I observe two remarkable circumstances; First, *Gods truth* acknowledged by the *Father of Lyes*, the *Divell* himself, by the mouth of a *Pagan*, *That the* Tree *of the Crosse was the* Altar *of the* Christians: And then a joint agreement of *Cæcilius* & *Octavius*, the *Pagan*, and the *Christian*, That for the setting forth of that (what ever it be) that they, the *Christians*, then worshipped, they had no *visible erected Altar*. And I hope I have set before you more solid stuffe then the *Quelque-choses* of the poore *Doctour*, to nourish your consent to B. *Jewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no *materiall Altars*. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rack*, and more passable in the *Civill Law*, then in *Schools* of *Divinitie*. [t] *Plinius Secundus*, a very witty and learned man, making strict enquirie against the *Christians*, and desirous to know exactly, what they did in his Province of *Bithynia* at their private meetings and congregations, learn't what he could from *Apostata's* revolted from the *Faith* twentie yeares before, who before his face, sacrificed to the *gods*, and adored the *image* of the *Emperour*. And having collected from them the

[t] *Plinius Secund. Lib. 10. ep. 97. Compare with this Epistle, that of Tertullian*; Plinius Secundus cùm provinciam regeret, damnatis quibusdam Christianis, quibusdam gradu pulsis, &c. Allegans præter obstinationem non sacrificandi nihil aliud se de sacris eorum comperisse, *Apologet. adverss. Gentes. And* Baronius *is of opinion, that* Plinie *himself doth take notice in that* Epistle, *of the* Christians *receiving the Sacrament of the* Eucharist, *Tom. 2. ad annum 104. dist. 4.*

the ſubſtance of all the *Chriſtian Profeſſion* in thoſe dayes, put two yong Chriſtian *Maids* upon the *Rack*, who in their Confeſſions agreed word for word with the former *Apoſtata's*. I finde in thoſe *Extracts*, continuall meeting at their *Love-feaſts*, (together with the which the *Communion* was uſually adminiſtred in thoſe dayes) untill all [u] *wakes* were put down by the *Emperour Trajan*; but I do not finde one ſyllable to fall either from the poore *Maids*, or the *Apoſtata's* themſelves (who knew but too well what thoſe things were) of the *Chriſtian materiall Altar*.

[u] *Theſe were* Sodalitates, *Companies, or Colledges of Artiſans, ſuch as they have in* London. *Amongſt whom there was a* Fellowſhip, *(as the* Greek *word ſignifies) and now and then* Good-fellowſhip. *Vpon a motion made by* Plinie *for a Companie of Ironmongers or Armourers in* Nicomedia, Trajan, *a warie Emperour, put down all theſe meetings; becauſe he call'd to minde,* iſtas civitates ob ejuſmodi factionibus eſſe vexatas. *See his Epiſtle,* Plin. Lib. 10. ep. 43.

And ſo much for Biſhop *Iewells Negation*; now for *Biſhop Wouldbee's Affirmation* of *Altars* in the *Primitive Church*.

*It is* (ſaith [x] he) *moſt certain* (as you found every thing to be which he ſaid before) *that the Church had* Altars, *both the* name *and the* thing; *and uſed both* name *and* thing *a long time together, before the birth of* Arnobius. This is the ground he means to fight it out on. And in the leading up of his *men*, to make it good, he placeth, as *Captain* of the ſquadron, a ſtout *Mauritanian*, to wit, *Tertullian*. And he hath reaſon for it. For if *Tertullian* make not the Charge upon B. *Iewell*, I am ſure of it, none of the reſt (of this Band) will hurt him. And if this *Leader* ſhould chance to be overcome,

[x] *Pag.* 46.

[y] *Pet. Arbit. in Satyr. de Catone.*

——— [y] *in uno victa poteſtas*
*Romanumque decus*; ———

we ſhall make waſh-work with the reſt of his *followers*. The more probable authority that can be

be produced (as the *Lord* [a] *Plessie* doth acknowledge) is this of *Tertullian* in his *Book* of *Prayer*. *Will not thy* [a] Fast *or* Publick meeting *prove the more solemn, if withall thou celebrate the same at the* Altar *of God?* That noble [b] *Lord* (because of the mention made of the *Eucharist* in the words before) conceives it a clear case, that, by this *Ara Dei*, in his *African* and affected stile, he means plainly, *the Lords Table*. I will adde some *reason* for this opinion. [c] *Ara* in *Tertullian* doth not signifie an *Altar*, but any *hillock* or *advantage of ground*, or *Stall* or *Table* to stand upon; as appeares plainly by that in his Book *De Pallio*; *Soleo de qualibet margine vel ara medicinas moribus dicere*; I am wont (saith the *Mantle*, alluding to the fashion of the *Stoicks*) to prescribe Medicine to the maners of men, upon every *brink*, *hillock*, or *stall* that is presented unto me. Because therefore the *Lords Table*, upon which the *Sacrament* was administred, was in a kinde of *height*, *rising* and *elevation* from the Pavement of the Church, he calls it, *Ara Dei*; not that *Altar*, but that *Rising*, or *Table* of Almightie God. And when these two places are well understood and compared together, and notice also taken that the word is not otherwise used by *Tertullian* in any place but this one, I shall not be afraid to submit the

[a] Tertullianum probabiliùs citare videantur, *De Miss. l. 2. c. 1. p. 175.*

[a] Stationes, i.e. Iejunia, *La Cerda.* Publici Ecclesiæ generalésque conventus, quibus pii omnes jubebantur stare in Ecclesia diutius, & comparere coram Domino ad actiones sacras, *Fr. Jun. in hunc locum.* A militia Romana tractũ & usurpatum vocabulum. Nunc ad Basilicas, nunc ad Martyria stantes & attenti precabantur, præcipuè die Dominico, *Beat. Rhenan. in Tertullian. l. 2. ad uxor.*

[b] Annon apertè de sacra Mensa loquitur? *Mornæus, ubi suprà.*

[c] Quilibet editior locus. Qui in publico aliquid dicere volebant, semper ex edito loco, quasi suggestu vel tribunali, pronunciabant. Vt cespititia tribunalia in castris. *So* βωμὸς *in* Lucian, *in Alexan. Abunotichite, for any* high place: *For such a companion would not have been suffered to clamber up an* Altar. *So that* high stone, *that* Apollonius *stood upon when he cried,* Καλῶς, Στέφανε, *of him that stab'd* Domitian, *Philostratus in vita Apollon. Salmasius in lib. de Pallio, p. 396.* Locus planus editúsque. *Varro de re Rustica, l. 1. c. 54. As* Rocks *that seem* higher *then the* Sea; Saxa vocant Itali mediis quæ in fluctibus Aras, *Æneid. 1. Fr. Iun.*

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gentiles*. Their fashion (as we touch't heretofore) was of every *Sacrifice* they made, to give a *portion* or *share* to their especiall favourites. [d] *Vt re divinâ factâ, mecum prandeat*, saith *Plautus*, That Sacrifice being done, he might come and dine with me. And so saith the [e] Poet,

[d] *Plautus in Amphitr. Act.3. Scen.3.*

[e] *Theocr. in Bucol.*

——— καὶ τὺ δὲ θύσας
Ταῖς Νύμφαις, Μορσωνι καλὸν κρέας αὐτίκα πέμψον.

*When you next* sacrifice *to the* Nymphs, *forget not to send a good piece of flesh to your friend* Morson. Because therefore in *Tertullians* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their τόμον, or *portion* (as [f] *Theophrastus* calls it) from the *Altars* into their *houses*; *Tertullian* alluding to these *Reservations* from the *heathen Altars*, doth call the *Communion-Table*, *ARA DEI*, *Gods Altar*. Lastly, *Tertullian*, by naming his Sacrifice immediately before, *Sacrificium Orationis*, to be but the *Sacrifice* of *Prayer*, doth clearly interpret what he means by his *Altar*, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants *Altars* to

[f] περὶ ἀκαιρίας.

have been in the Church in *Naziazen's* time, yet doth he clearely affirme they were brought in after [g] *Tertullians* time. I could adde a fourth exposition of these words, made by a most *Learned and Iudicious Divine*, one D. *Coal*, That [h] *Tertullian* by an *Altar* in this place means as *Ignatius* doth in his Epistle *ad Trallenses*, that is, an *old woman*; But that I am afraid you would take it to be, not a *Tale of an old Wife*, but *an old wife's Tale*.

Being therefore rid of this *Captain*-authority, the rest will quickly vanish of themselves. And that *Geniculatio ad Aras*, which the *Doctour* quotes out of *Tertullian*, *De Pœnitentia*, is a *Testimony* that never was in the *Book* at all. *Adgeniculari Aris Dei*, to *kneel* to the *Altars* of *God*, was there *once*, I confesse, and much made of by [i] *Bellarmine* and [k] *Pere Cotton*: But is now like a Coward got out of the *Book*, and runne away: The true reading being *Adgeniculari CHARIS Dei*, To kneel to Gods Favourites, the *Saints* and *Priests*, to *intercede* for them. A likelier matter, a great deal, in men that did *penance*, then to be *kneeling* at the *Altars* of *God*, which in those dayes they durst not *approach* by a great *distance*, untill they had undergone all that was enjoyn'd them. And this *Criticisme* is none of ours *originally*, but *Pamelius* his, corresponding with the *M. S.* in the *Vaticane* Library; but approved by [l] *La Cerda*, [m] *Junius*, [n] *Du Plessy*, [o] *Heraldus*, [p] *Salmasius*, [q] *Albaspinæus*, and all men else, beside this poore *Doctour*.

As

[g] *Digress. l. 2. Digr. 4. For when he had shewed the other place,* Aris Dei *was to be read,* Charis Dei; *yet he saith,* Afterward, *that is, after* Tertullians *time,* Altars *came to the Church. Where he is to be read,* Postea autem *(not as it is falsely printed,* Postea ante) cùm Altaria in Ecclesiis constitui cœperunt, Aris etiam atq; Altaribus supplices accidebant, *p.* 277.

[h] *P.* 47. And Συστασιώτην τῦ Θεῦ, *Gods Altar,* as Tertullian and S Cyprian did after call it, *ad Tarsens.*

[i] *Bailius item ex Bellarmino. Rivet. Cath. Orthod. tom. 1. p. 516.*

[k] *Depravations, p. 282.*

[l] *In locum.*

[m] *In locum.*

[n] *L. 2 de Miss. c. 1.*

[o] *Digress. l. 2. digr. 4.*

[p] *Ad aram Dosiade.*

[q] *Observ. l. 2. observ. 22.*

As I was writing of this, I was ſhewed a *Latine Determination*, that goeth from hand to hand, *well-languaged*, but of *poore ſtuffe* and *ſubſtance* (God he knoweth) ayming to prove, that look what *Ceremonies* were uſed about the *Altar* before the *Reformation*, *vi & virtute Catholicæ conſuetudinis*, by power and force of any generall *Cuſtom*, though paſſed over in deep ſilence by our *Liturgie*, are notwithſtanding commanded, as by a kinde of *implicite precept*, even unto us that live under the diſcipline of the *Engliſh Liturgie*. Which is a doctrine ſo contrarie, not onely to that Chapter in our *Liturgie*, [r] *Of Ceremonies, why ſome be aboliſhed and ſome retained*, but even to the [s] *Act of Parliament*, that appropriates the *addition* of any more *Ceremonies* of that nature, then be preſcribed in our *Book*, unto the perſon of the *King himſelf*, that I cannot believe, that any *Divine* ſhould publiſh the ſame, otherwiſe then in a *Merriment*. The ſame *Writing* doth except againſt this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac't, as I ſaid before, by all learned men of both *Religions*) becauſe it is not ſaid, *Charis Deo*, as he thinks all the *Africans*, *Cyprian*, S. *Auſtin*, and the like, would ſay; and becauſe doers of *penance*, though they might not at the *firſt* (as *Pamelius* objects) yet might well at the *laſt*, when they came for their *Abſolutions*, approach the *Altars*. Wherein this *pocket-Authour* is very wide in both his *Criticiſmes*. For why ſhould not *Tertullian* ſay as well *Charis Dei*, as *Aris Dei adgeniculari*, which he himſelf would make him ſpeak?

[r] Book of Com. Prayer, of Ceremonies.

[s] 1 Eliſ. c. 2.

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth [t] *Children*: as *Peniculus* in [u] *Plautus*,

*Domi domitus fui usque cum charis meis.*

I have been hampered all this while at home with my poore *Children*. And so [x] *Lactantius* calls the *widow* and the *Orphans*, *Charos Dei*, Gods peculiar *Children*. And this in imitation of the [y] *Greeks*, who call their *Children* τὰ φίλτατα. Yea, we have both these expressions in the *Africane* writers, speaking of Jobs [z] losse of his children. And that the *Africane* Fathers also use it in the *second*, not in the *third* Case (as the *Determinatour* would have it) appears by * *La Cerda* upon that of *Tertullian*, *Lib. de Patient. c. 9. Quis omnino impatientiæ natus, &c.* And so the doers of *Penance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*. And as much more is the man deceiv'd in his other conjecture, That this *Adgeniculation* was before the *Altar*, when they came for *Absolution*. God knoweth, few liv'd in *Tertullians* time to come for *absolution*, the *Penances* for slender *faults* were of so long *Continuance*. But whereas there were foure severall *degrees* of publick *Penance* in those severer times, call'd in Latine *Fletus*, *Auditio*, *Substratio*, *Consistentia*, *Weeping* before the Porch, *Hearing* in the Porch, *Lying* all along on the Church-Pavement, not far from the Porch, in expectation of the Bishops prayers and blessing, and

[t] As Chara cognatio, *Tertullian. de Idol. c.* 10. Chari dicuntur liberi, *Turneb. Advers. l.* 18. *c.* 14. Chari κατ' ἐξοχὴν liberi, *Iun. in Tertull. de Idol. p.* 105.

[u] *Menæchm. Act.* 1. *Sc.* 1. Charis meis, i. e. liberis meis, qui sunt nobis chariſſimi, *Lambin. p.* 419. Chari dicuntur liberi, *Taubm. p.* 598.

[x] *Divin. Institut. l.* 6. *c.* 12. *Biblioth. Patr. to.* 9. *p.* 226.

[y] Appellatione *Charorum* interdum Liberi intelliguntur, more Græcorum, qui Liberos φίλτατα appellant, *Lambin. in Menæchm. Act.* 1. *Sc.* 1.

[z] Nec amissionibus Chariſſimorum, *Tertull. lib. de Patientia, c.* 14. which S. Cyprian, his Scholar, calls, Amissionem Charorum, *lib de Patientia, c.* 9. * Volo ut *Impatientiæ* sit in secundo Casu, vividiore & acriore sententiâ, *La Cerda in locum. Sic* Affines cupiditatis deprehendemur, *Tertull. lib. de Patient. c.* 7.

*Standing*

*Standing* with the people within the Church to partake of their *Oriſons*, but not of the *holy Sacrament*: this *Adgeniculation* was in the firſt and not in the laſt *degree*; and to procure the *Prieſts* to *enjoyne*, and not to *diſſolve* their *penance*, as * learned men obſerve. And the words that follow in *Tertullian*, do prove clearly that this was not the laſt act, and done to the Prieſt alone, *ad abſolutionem obtinendam*, to obtain abſolution: *Omnibus fratribus legationes deprecationis injungere*, to enjoin all the Brethren, an embaſſie of prayers and interceſſion in their behalfs: That is, to *God*, not to the *Prieſts*; and that in the προσκλαυσις, or *firſt degree of penance*, as S. [a] *Baſil* teacheth us clearly in his Commentary upon the 32. Pſalm. And this is enough, if not too much, to waſh away this weak conjecture, oppoſ'd by all learned men, that have lived ſithence *Pamelius* his time. And ſo much for *Tertullian*.

* See it handled of purpoſe by *Albaſpin. Obſ. l. 2. Obſervat 22.* & *in ſequentib.* by *Pamelius on this place*: by *Deſid. Heraldus at large, Digreſſ. l. 2. Digr. 4.*

[a] Πολλαὶ μὲν προσκλαυσεις, πολλὴ δὲ ἀνάγνωσις ἀδιλαφῶν, συστρεμμεῖν σι τοῖς ἐξ ἴσου. *And ſo Euſtath. ad 9. Iliad. deſines a prayer to be* ἱκεσία πρὸς Θεὸν ἀδιάρότατον.

*Irenæus*, *l.* 4. *c.* 20. is a peaceable man, and fights againſt none of our ſide: Making (by a continued Allegory taken from *Deuter.* 33. 9.) all to be *Prieſts* ſerving at the *Altar*, who are willing to *forſake all and follow Chriſt*. [b] Omnis juſtus, *Every ſanctified man* (as we quoted before) *that makes himſelf a lively, holy, and well-pleaſing Sacrifice, offering Almes and the Calves of his lips to Almighty God, is a Prieſt ſerving at* Irenæus *his* Altar. *Sacerdos ſcitus fuit David*, (ſaith he) *David* in this kinde was a *proper Prieſt*. And ſo is this man, *ſcitus ſcriptor*, a very *proper Writer*, to bring in this place of *Irenæus* for a *proper Altar*. S. *Cyprian*, *l.* 1. *c.* 7.

[b] *So doth* Nicolaus Galaſius *epitomize this Chapter*, Omnes juſtos Sacerdotalem habere ordinem, *Iren. ab illo editus*, p. 245.

*ad Epictetum*, expounds himself clearly what he means by an *Altar*, to wit, *Stipes*, *Oblationes*, *Lucra*; the *Contributions*, *Offerings*, and all *Advantages* belonging to the mans *Bishoprick*, whom they had *suspended*. Interlarding all this passage with allusions to Texts in *Exodus*, *Deuteronomy*, and *Leviticus* (quoting one which [c] *Pamelius* knoweth not where to finde) *de Sacerdotum altari Jehovæ inservientium officio*, touching the duties of Priests attending the *Lords* Altar, saith [d] *Goulartius*. For that famous place out of the eighth Epistle, [*There is one* God, *and one* Church, *and one* Chair, *founded upon* Peter *by the words of* Christ. *Other* Altar, *or other* Priesthood, *beside that one* Altar, *and that one* Priesthood, *cannot be erected.*] you know how all the [e] *Pontificians* interpret. And I hope you would not have the *Popedome* it self setled and erected in every *Parish-Church* of *England*. But if you will expound it with the learned *Protestants*, then you must know, that by the *Altar* and *Priesthood* in this place, he means *Summam Evangelii*, the *substance* of the *Gospell delivered by Christ and his Apostles*, *inviting all Christians to the participation of Christs death and the efficacie thereof*, *that they may be collected together and united in him*, saith learned [f] *Goulartius*. Lastly, for that place in his ninth Epistle; it is a clear case, that by *Altar* he means there, *ministeriall functions* and *offices*, and that with a plain and *literall allusion* to the Tribe of *Levi* under the [g] Law. S. *Cyprian* was angry with one *Geminius Victor*, for making (against the [h] *Canon*) one *Faustinus* a Priest, Overseer of his Will,

[c] Reperire autem non potui quem Scripturæ locum citet, *Pamelius & Goulart.*

[d] *Pag.* 191.

[e] *As* Pamelius *himself, in his Notes, in librum De unitate Ecclesiæ, referres it.*

[f] *Annot. in librum Cypr. de unitate Ecclesiæ, p.* 305.

[g] Nec sacræ institutionis & functionis, in Levitica præfiguratæ, debitam habuisse rationem, *Goulart.*

[h] *An old Canon renewed, Concil. Chalced. Can.* 3. Exceptis tutelis miserabilium personarum, & legitimis, ad quas per leges compelli possent, *Goulart.* *Habetur in Codice Ecclesiæ universæ, Can.* 180. Συνοῖδον γὰρ, ὡς τοὺς ἀνακειμένους πρὸς θείαν λειτουργίαν δεῖ τῶν ἔξωθεν ὄχλων καὶ περισπασμῶν ἀπαλλάχθαι, *Leo Imp. Novell. Constitut.* 68.

Will, and by that means withdrawing of him from his *Calling* and *Miniſtery*. And enlarging of himſelf in that Diſcourſe, how carefull God had been in providing *Tithes* and *Oblations* for the *Prieſt* under the *Law*, giving him no *Lands* and *Husbandries* amongſt the other Tribes, *ut in nulla re avocaretur*, that he might have no occaſion to be withdrawn from the *Altar*: he aggravates the offence of thoſe *Teſtatours*, that by making *Church-men*, *Executours* and *Overſeers* of their laſt Wills, *ab altari Sacerdotes & Miniſtros volunt avocare*, will needs withdraw Miniſters from their Eccleſiaſticall functions, with no leſſe offence, then if, under the Law, they had withdrawn the *Prieſts* from the holy *Altar*. So that this place takes my *Doctour* a little by the Noſe, that [i] *cannot endure to be a looker on, and a dull Spectatour*, confined onely to his Miniſteriall *meditations*: but hath not one ſyllable that croſſeth the aſſertion of B. *Iewell*, That as yet there was not erected in the Church any *materiall Altars*. S. *Cyprian* doth *allude* in every one of theſe three paſſages, and the *Doctour illude* and abuſe his Readers, *figure-caſting* them in this ſort, as if he had been to deal with ſome *ill Spirits*, and not daring to cite his Authours at large, *Ne deberet riſum*, leſt children ſhould hoot at him with Jeeres and Laughters.

[i] Pag. 10.

[k] *But to go higher yet (ut lapſu graviore ruat)* he tells us, that *Ignatius uſeth it in no leſſe then three of his Epiſtles*. What *it* man? If you mean the *name*, *Ignatius* uſeth it in *five* or *ſix* of his *Epiſtles* at the leaſt; if the *thing*, that is, a *proper* and *materiall*

[k] Pag. 46.

riall *Altar*; he uſeth it not in any of theſe *three* inſiſted on by you. The place in the Epiſtle to the *Magneſians* (beſides that [l] *Vedelius* conceives it to be a ſuppoſititious fragment, taken out of the Conſtitutions of *Clemens*) the man brings in undoubtedly to make ſport. *Runne all of you like one man, to the Temple of God, as to one* Altar, ὡς ἑνὶ ναῷ τοῦ Θεοῦ, ὡς ἑνὶ θυσιαστηρίῳ, ἐπὶ ἕνα Ἰησοῦν Χριστὸν, *to one* Jeſus Chriſt; Or, to tranſlate it in plain *Engliſh*, *to one* Jeſus Chriſt, *as to one* Altar. And this *one Altar* we all acknowledge to be in the Church. In his next place to the *Philadelphians*, he doth expreſſe himſelf to mean by *Altar*, θυσιαστήριον, ἢ ἐκκλησίαν, the *Councell* of the *Saints* and *Church* in generall (as we ſaid before) and not any *materiall Altar*; as [m] *Vedelius* proves at large. For ſhould *Ignatius* mean by the like ſpeaches, a *materiall Altar*, when he ſaith, that *if any man be not* [n] ἐντὸς τοῦ θυσιαστηρίου, *within the Altar, he is deprived of the Bread of God*, what ſhould become of *women* and the *Laity*, that by an expreſſe *Canon* of a generall [o] *Councell*, are prohibited from coming within the *materiall Altar*? By *Altar* therefore in theſe paſſages, he muſt underſtand the *boſome* of the Church. For that place in the *Epiſtle* to them of *Tarſus*; I pity the poore man, if he be indeed (as they ſay he is) married to a *Widow*. Sure I am, he never read the paſſage, but ſome knaviſh Scholar exſcrib'd it for him, to make ſport withall. The words are theſe, *Honour* [p] *Widows*, τὰς ἐν σωφροσύνῃ, *that uphold their Chaſtity* (as *Vedelius* tranſlates it) *and Reputation, as the* Altars *of God*. But [q] *Genebrard* himſelf confeſſeth,

[l] Locum hunc ſuppoſititium eſſe, luce clarius meridianâ eſt, *Exercit. in Epiſt. ad Magn.* Then *in the Margent, he notes them to be excerpted out of the Conſtitutions of* Clemens, *l.2.c.59,60,62. Although this laſt part doth not ſo clearly appeare unto me.*

[m] *Exercit. in Epiſt. ad Eph. p.237.*

[n] *Ep. ad Trallenſ.* Οὐ δοκεῖ γυναῖκας ἐν τῷ θυσιαστηρίῳ εἰσέρχεσθαι, *Conc. Laod. Can.44.* Μὴ ἐξέστω τινὶ τῶν ἐν λαϊκοῖς τελοῦσι ἔνδον ἱερᾶς εἰσιέναι θυσιαστηρίου, *Concil.6.in Trull. Can.69.*

[o]

[p] Et de continentia viduarum, locum intelligit Baronius, *Annal. Tom.2.ad annum 109. diſt.30.*

[q] *Clement. Conſtit. l.3.c.6. Genebrardus in eundem.*

fesseth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars, that Passage would make more for the *Doctour* a thousand times, then all he hath produced. *Let her know* (saith he) ὅτι θυσιαστήριον ἐστι Θεοῦ, *that she is* Gods Altar, *and set her down in her house*, οὐδὲ γάρ ποτε θυσιαστήριον τοῦ Θεοῦ περιτρέχει, *for the* Altar *of* God *never useth to run or gad about*. And well said, most *Metaphoricall Clemens*! Here's an *Altar* indeed! An *Altar* becomes much better the *upper end* of his Table, then the *upper end* of his *Church*: though not out of love with the *upper end* in that place also. And yet men sometimes make use of these *Altars*, if they be richly set out.

——— [t] *Optima summi*
*Jam via processûs vetulæ fortuna Beatæ.*

[t] *Iuvenal. Satyr.*

A yong Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous *horn-Altar* built at *Delos*, hearing me and a neighbour-Minister of mine somewhat pleasant about this *Widow-Altar*, and other fond passages in those foisted Constitutions of *Clemens*, brought me the next morning this *allusion* between the passage in his Authour, and that in mine;

[t] Ἄρτεμις ἀχρώστησε καρύατα Κυνθὶς ἀγῶν
Κυνθιάδων φορέεσκεν, ὁ δ' ἔπλεκε βωμὸν Ἀπόλλων.

[t] *Callimach. Hymno in Apoll.*

That is,
*Carbo* alleging *Fathers* for his ground,
No *Altar* there, but a *chast widow* found:
Which yet not unbecame his new *device*
Of *widow-Altar* without *Sacrifice*.

From this *chaſt widow* may *his* finde ſuch *aid*,
As *Phœbus Altar* did from that *chaſt Maid*;
Who with her *Vow* that *crooked matter* brought,
Which he at *Delus* to an *Altar* wrought.
That *Virgins horns* lay [a] *jointleſſe*, *ſmooth*, and *sheen*;
Such thoſe our *Widows* plant have ſom times been:
Yet was that [b] *wonder of the World* I wis;
We make no *wonder in the world* of this.

For the 3 *Canons* of the *Apoſtles* (to ſay nothing how all good Scholars eſteem theſe *Canons* but as ſo many [x] *Pot-guns*) he that ſhall reade what was and what is preſented on theſe *Altars* for the maintenance of the *Biſhop* and all his *Clergie* (the Tenths being *then* due, but not *then* eſtabliſhed) as *Hony*, *Milk*, *ſtrong Drink*, [y] *Sweet-meats*, *Fowl*, *Fleſh*, *Roots*, *Grapes*, *Eares of Corn*, *Oil*, *Frankincenſe*, *and Fruits of the ſeaſon*, will conceive them to be rather ſo many *Punneries*, *Larders*, or *Store-houſes*, then conſecrated *Altars*. And indeed they were ſuch, as are call'd in the *Greek Liturgies*, τραπέζια, or *Oblation-Tables*: which no learned man but knoweth to be *Utenſils* quite differing from the *holy Altar*; however called *Altars* by theſe *Canons*, by a manifeſt *alluſion* to the *Altars* of *Oblation* among the *Jews*. And as [z] *Baronius* himſelf impleth, *Judas* his *Purſe*, and the *Apoſtles feet* (from whence theſe *Oblations* had their raiſe and beginning) may with as good reaſon, as theſe *Tables*, be termed *Altars*. Of his place, *above all indeed*, *of Hebr.* 13. 10. wee have ſpoken *indeed* but too much already. Laſtly, I have peruſed reverend B. *Jewell*, *Artic.* 13. *Diviſ.* 6. and

[a] Μήτε πόλλης ἐλαίας ἐφάπτεσθαι, μήτε τῆς ἄλλης ἡμέρας, *Plutarch. de ſolertia Animal. p.* 983.

[b] Ἐν τοῖς ἐπὶ τὰ χαλκεῖα θαύμασιν, *Ibid.*

[x] *See the Magdeburgenſes, that make many exceptions againſt them, Centur.* 1. *p.* 544.

[y] Eucharistia *Laud*, Conſecta quædam, *Dionyſius Exig. & Harvetus.*

[z] Imò cum adhuc ſuperſtes Dominus munus prædicationis obiret, ex his quę dabantur, unà cum ſuis victum capere conſueverat. Judas enim habens loculos, &c. Ad Apoſtolorum poſtea pedes Credentes oblationem faciebant, *Baron. Ann. tom.* 1. *p.* 513. *Et hunc locum citat Binius, ad hos Canones.*

and do finde, that there he cites many Fathers that mention but one *Altar* in one *Church*, and that placed in the *midst* of the Congregation; (which this *Doctour* doth not observe) and that (he thinks) this *unitie* of *Altar* was kept in the Church of God, untill the Councell of *Antisiodorum*: But I cannot finde, with all my perusall, one word in him, why it should not be properly call'd a *Table*, and not an *Altar*. But perusing withall the *third Article*, and 26. *Division*, I finde he declares himself in those words, with which I will conclude this *Chapter*, and withall (if it please the *Doctour*) the whole *Controversie*. *And notwithstanding it were a* Table, *yet was it also called an* Altar: *not for that it was so indeed, but onely by allusion to the* Altars *of the* old Law. *And so* Irenæus *calleth* Christ, *and* Origen *our* Heart, *our* Altar: *Not that either* Christ *or our* Hearts *be* Altars *indeed, but onely by a metaphor or a manner of speach. Such were the* Altars *which were used by the old Fathers immediately after the Apostles time.* And this is all that the *Letter* desires the *Vicar* to know and observe.

## CHAP. VI.

*Of Extravagancies, Misquotation. Book of Fast. Chappells and Cathedrals. The Fact of taking down Altars. Altars in the old Liturgie. Children of this Church and Common-Weal. The name of the Lords Table. Ovall Table. Pleasing the people.*

THe last Chapter contained the *Sixth* (as the *Canonists* term it) this, the *Extravagants*, or Wild-goos-chase of this second Section. Wherein the *Doctour* diverts his fury, from the *King*, the *Counsell*, the *Parliament*, and B. *Iewell*, upon the *Writer* of the *Letter* again; but all upon [a] *high-Germane* or pickt *Quarells*, not worth two rushes apiece.

[a] *Querelles d'Allement.*

First, he chargeth the *Writer* with lending *lame Giles* a pair of *Crutches* to walk upon, and some [b] *Arrows* to shoot at the *Altars*, and the *Bowing to the blessed Name of* JESUS. Who this *Claudius Gellius*, or *Lame Giles* should be, I cannot

[b] *Pag. 21.*

guesse;

gueſſe; nor is this *Cripple* known by any in our Neighbourhood. He may be much older then the *Letter but now ſaught after*. And this Doctour may halt before his *Cripple*, when he talks of *Canons* 1471; and again outrunne a *Conſtable*, when he denies the *Canons* of 1571, *pag.* 18. to require *joyned Tables* for the *Communion*. *Pag.* 15. *you* ſay; becauſe you ſaw it in *Latine*: *Pag.* 18. *they* ſay; becauſe they ſaw it in *Engliſh*. And you may ſee it, when you pleaſe, the eaſier, becauſe printed by *Iohn Day*. In the mean time, the world may ſee your wiſdome, to trouble the *Preſſe* with ſuch impertinent *Follies*.

[c] *Pag.* 4.

Secondly, [d] he taxeth the *writer* with *ſeeming to caſt a ſcorn on them, by whoſe direction the* Book *of the* Faſt *in* 1⁶ *of the King was drawn up and publiſhed; as if it were a* Novelty *or* ſingular device *of theirs, to call the Later part of divine Service by the name of* Second Service: *which the* Diſcourſer *ſlighteth*. Surely this is a fierce hunting-Dog!

[d] *Pag.* 24.

——— [e] *In ſomnis leporis veſtigia latrat.*

He hath dream't of ſome Hare, and now barks after her. Unleſſe (peradventure) all this noiſe be but to get a bit from his Maſters, [f] *ex conſuetudine magis quam ex ferocitate*; of a *Cuſtome* he hath got to be *rewarded* in this kinde, not that he is any way *provoked* by the *writer* of the *Letter*. For the *writer* ſpeaks not one word againſt this *Partition* of the *Service* in the *Book* of *Faſt*: But the *Vicar* applying the ſame in his diſcourſe (as it ſeems) to the *Book* of *Common Prayer*, and ſome of his Neighbours boggling thereat, the *writer* excuſeth

[e] *Petron. Arbit. in Satyric.*

[f] *Seneca, lib. 2. de Ira.*

cuſeth it, as done in *imitation* of that grave and pious *Booke*, (which never intended to give *Rubricks* to the publick *Liturgie*) and not (as might be conceived) of the two *Maſſes* uſed of old, that of the *Catechumeni*, and that of the *Faithfull*, a *Partition* [g] *deſerted* long ago by the Church of *Rome* it ſelf, as of no further uſe in theſe parts of the world, wholly converted to *Chriſtianity*. But D. *Coal* being conjured into the Circle of this *Parentheſis*, knowes not how to get out againe; but *about he goes, and about he goes*, from one abſurditie to another.

For firſt, the *Order of Morning Prayer* is not (as this man ſuppoſeth) nor ever was, the whole *Morning Prayer*, but a little *fragment* thereof, call'd *the order of Mattins*, in the *Primer* of [h] *Sarum*, as alſo in K. [i] *Henry* the Eighths *Primer*, (which was in uſe under K. [k] *Edward* for a long time) as alſo in the firſt *Liturgie* ſet forth by K. [l] *Edward* himſelf. Beſides theſe *Mattins* or *Order of Morning Prayer*, there were of old, [m] *Lauds, Primes, Houres, Colletts, Letanies, Suffrages*, and ſometimes *Dirges* and *Commendations*. Some whereof are ſtill retained in our *Morning Service*. So that if we ſhould make one *Service* of the *Mattins*, we muſt make another of the *Colletts*, a third of the *Letany*, and our *Communion* ſhalbe, at the ſooneſt, our *fourth*, and by no means our *Second* Service.

Beſides that, according to this new Reckoning, we ſhall have (that which I will be bold to ſay no *Liturgie*, *Greek* or *Latine*, can ſhew this day) an *entire Service* without a *Prayer* for the *King*

[g] Mutatis rebus, neceſſe fuit mutare Ceremonias. Quia jam Catechumeni deeſſe incipiebant, & hodie nulli ſunt. Quòd ſi ſint (ut exiſtere poſſint) ludeis ad nos tranſeuntibus & Turcis, quid attinet propter paucos veterem repetere morem? *B. Rhenanus of S. Gregories changing of Gelaſius his Liturgie, Præf. ad Liturg. Chryſoſt.*

[h] *A Primer of Salisbury Uſe, printed 1544.*

[i] *A Primer ſet forth by the King, 1545.*

[k] *K. Edwards Injunct. Injunct. 34.*

[l] *Fol. 121. And ſo in his Injunct. Injunct. 23.*

[m] *See the two Primers.*

*King* or *Bishop*, which in our *own Liturgie* come in after, *Thus endeth the Order of Morning Prayer.*

Thirdly, The [n] *Act* of *Parliament* calls it *Service*, not *Services*; and the [o] *Contents* of our *Liturgie* (which is our *Rubrick* confirmed) followeth the old *distinction* in K. *Henry's Prime*. 9 *Order for Morning Prayer*; 10 *the Letanie*; 11 *the Collects, Epistles and Gospells*; *and* 12 *the holy Communion*. And therefore it was a bold part in a Countrey-*Vicar*, to make thereof any other Partition. And the *writer of the Letter* shewed (in my Opinion) more *good will*, then *good skill*, in excusing his *Newfangledneſſe*.

[n] 1° *Eliz. c.* 2.
[o] *Contents of the Book of Common Prayer.*

Lastly, the true and legall division of our *Service* into the *Common Prayer*, and the *Communion*, or *Administration of the Sacrament*; the one to be officiated in the *Reading-pew*, and the other at the *holy Table* conveniently disposed for that purpose; as it is the more *justifiable*, so is it indeed the *ancient* Appellation. I will not undertake to make good the *Antiquitie* of S. *Peters Liturgie*: but I do finde that this part of *Divine Service* is there called [p] κοινωνία, and translated by S. *Andreas*, *Communion*. And in S. *Ambrose* his *Liturgie*, which all the world knows to be very ancient, it is call'd, [q] *communicatio*, the Administring of the Communion; and by other names in other [r] *Liturgies*; but no where by that of *Second Service*. And for our own Divines; Archbishop *whitgift*, being put unto it by a fierce and a learned adversary, reckons up all the parts and parcells of our *Liturgie*, and call's this [s] *last of all*, *the Administration of the Sacrament*.

[p] Εἶτα λέγει κοινωνικόν, i. e. Deinde legit Communionē, Orationem quæ ad sacram Eucharistiæ participationem populum præparat. *A Sancto Andrea. Bibl. V. Patrum, Tom.* 2. *p.* 123.
[q] Sic & in Ambrosiano, ubi additur, & Cōmunicatio. *A Sancto Andrea. ibid.*
[r] As, εὐχαριστήριον, The thanksgiving-part, *S. Marc. Liturg. Biblioth. V. Patrum, tom.* 2. *p.* 32. σύναξις, The Office done upon the Table, *by Dionysius.*
[s] *Answer to the Admonition, p.* 151.

*ment.* And M. *Hooker* ſpeaking of that Caſe, which this man triflingly toucheth *by and by after*, to wit, *when there is no Communion, and yet ſome Prayers to be ſaid at the holy Table*, doth not ſay (as this poore ſoul would imply) that theſe *Prayers make a Second Service*, but that they were [t] *deviſed at firſt for the Communion*, and that that is the true *cauſe*, why they are at the *Table of the Lord* (not *alwayes* neither, but) *commonly read.* So that thoſe *Directours* of the *Book* of *Faſt*, had (no doubt) their particular reaſon for the particular *Diviſion* of thoſe pious *Devotions* (which none but a ſlight man would offer to ſlight;) but never dream't (I dare ſwear for them) to impoſe upon the *publick Liturgie* of the Church, any other then the *ancient* and *Legall Partitions* and *Appellations.*

[t] *M. Hookers Eccleſ. Polit. l. 5. diſt. 30. p. 248.*

And again, before he comes out of his Circle, he is reſolv'd to conjure up ſuch a *Doctrine*, as might (if any were ſo ſimple as to believe him) turn out a few *Parſons* and *Vicars* out of their *Benefices* in a ſhort time: By encouraging of them (in a Book printed with *Licence*) to ſet up a *Conſiſtory* in the mid'ſt of *Divine Service*, to examine the worthineſſe of all *Communicants.* And upon what ground think you? Becauſe the *Communicants* (that due proviſion may be made of *Bread* and *Wine*, and other Neceſſaries for that holy myſterie) are *requir'd to ſignifie* [u] *their names unto the Curate over night, or before the beginning of Morning Prayer, or at the leaſt immediately after.* After what? *Clearly*, ſaith he, *after all the Morning Prayer, and before the Communion*, that

[u] Pag. 25.

that the *Curate* may hold a privie *Seſſion* in the midſt of *divine Service*, and impannell a *Iury* of the Congregation, *to know whether they be offended* againſt the partie. Clearely ſay all (x) other men (and his own *Latin* tranſlation to boot) *poſt principium matutinarum precum*, immediately after the beginning of *morning prayer*, that there may be allotted ſome ſpace of time to make *proviſion* according to the number of the *Communicants*. And this is the true meaning of that *firſt Rubrick*, that hath no reference at all to the *three* ſubſequent. The *ſecond* requires the *Curate* to admoniſh all (y) *open* and *notorious* evil livers of *thoſe*, that is, *thoſe intenders to receive the Sacrament*, ſo to amend their lives, *that the Congregation may thereby be ſatisfied*. Which were a thing ridiculouſly preſcribed, to be done in ſuch a *place*, or in ſo ſhort a *time*; but is intended to be performed by the *Curate* (*private Confeſſion* being not in uſe) upon (z) *private conference* with the parties. The *third* directs the *Curate* how to deal with thoſe that he *pereeiveth* (by *intimation* given and *direction* return'd from his *Ordinary*, as the (a) *Canon* interprets it) *to continue in unrepented hatred and malice. Theſe* (having the direction of his *Ordinary*) he may abſtain or keep back from receiving the Sacrament, and that (as we know by experience) in an Inſtant, without *chopping* or dividing the *divine Service*. Otherwiſe, it is a thing unreaſonable, and altogether illegall, that a *Chriſtian* man, laying open claim to *his right in the Sacrament*, ſhould by the meere diſcretion of a *Curate* be debarred from it. I would

(x) Vel immediatè poſt principium matutinarum precum, *Latine Liturgie. So to a word, Doctrina & Politia Eccleſiæ Anglic. p.* 221.

(y) They muſt be notorious and known. *Anſwer to the Adm. p.* 102.

(z) Let him communicate with him privily at convenient leiſure. *The Order of the Communion* 1548. *p.* 6.

(a) *Canon* 27. *compared with Can.* 26.

be loath to put my *Lands*, nay my *goods* and *Chattels*, and shall I put my *interest in the body and blood of Christ* to a *private discretion*? So might it be in the power of a *malitious Priest* (as our learned (*b*) *Glosser* doth prudently observe) to mulct whom he pleas'd with this most horrible and execrable punishment. And therefore *may not the Steward by any means keep back these Nimrods or fat ones of the Earth, from his Masters Table, but warn them fairly of the danger ensuing*, as (*c*) *Gratian* tells us out of S. *Augustine*. And indeed it is against the practice of all *Antiquity*, that the *Priest* should offer *of his own head*, to keep off any *Christned* and believing man from the sacred *Mysteries*.

It was the *Deacon* (whose power, as I touch'd before, our *Archdeacons* now, by *Collation* of the *Bishop*, and *prescription* of *Time*, have incorporated in their *Iurisdictions*) that alwayes executed this severitie: It is the *Deacon*, that cries out, Τὰς θύρας, τὰς θύρας, *Look to the doores, the doores there*; in S. (*d*) *Basils Liturgie*. It is he that showts out three severall times, (*e*) Ὅσοι κατηχούμενοι προέλθετε, *On, on there, get you out there, all you that are to be catechised*; in S. *Chrysostoms Liturgie*. It is the *Deacon* that cryes, *Go out all that are not to receive, go out Catechumeni*; in the (*f*) *Ethiopick Liturgie*. It is unto the *Deacons*, that S. *Chrysostom* elsewhere speaks, (*g*) Οὐ μικρὰ κόλασιν, *You deserve no little punishment, if conscious of notorious crimes in any of the Communicants*, συγχωρήσητε μεταλαβεῖν τούτης τῆς τραπέζης, *you connive at them*

(b) Cùm enim quilibet Christianus ex hoc ipso quòd est baptizatus, sit admissus ad Dominicam mensam, non potest jus suum ei tolli, nisi pro aliqua causa manifesta. *Aquin. Summ. p. 3. q. 60. art. 6.* Imò quilibet Christianus habet jus in perceptione Eucharistæ, nisi illud per peccatum mortale amittat. Vnde cùm in facie Ecclesiæ non constet talem amisisse jus suum, non debet ei in facie Ecclesiæ denegari — aliàs daretur facultas malis sacerdotibus, pro suo libito, punire hâc pœnâ quos vellent. *Lindwood l. 3. de celebrat. Missar. fol. 128.*

(c) *Gratianus part. 3. de consecrat. d. 2. fol* 437. (d) *Biblioth. V. Patr. Tom. 2. pag. 46.* (e) *Ibid p. 72.* (f) *Biblioth. V. P. Tom. 6. pag. 75.* (g) *Chrysost. in Matth. Hom. 82. edit. Savil. Tom. 2. p. 515.*

*them to partake of that holy Table. This is* τὸ τιμᾶν *the true dignitie which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strout it up and down the Church in white or ſhining Copes and Veſtments.* And I verily beleeve, that from theſe ancient times untill this preſent, the *debarring* of unworthy perſons from the holy *myſteries*, hath ever been eſteemed a part not of the *ſpirituall*, but the *Eccleſiaſticall Iuriſdiction.* The *Curate* is but to preſent to the *Ordinary*, and to admoniſh the offender, and that in *private* onely (as I ſhould conceive the *Law*) leſt he prove (*h*) *proditor criminis*, a *revealer* rather, then a *healer* of his *Brothers infirmities.* And S. (*i*) *Auſtin* is cleare of this opinion: *Nos à Communione quenquam prohibere non poſſumus, niſi aut ſponte confeſſum, aut in aliquo Iudicio Eccleſiaſtico vel ſeculari nominatum atque convictum*, We may not prohibit any man from the Communion, untill he either willingly confeſſe, or be openly pronounced and convicted (of ſome notorious crime) in ſome Eccleſiaſticall or ſecular Court. (*k*) *Dominicus de Soto* is of opinion, that if a ſinner do but *privately* demand the *Sacrament* of the *Pariſh-prieſt*, the *Prieſt* may not deny it him, untill it be pronounced deniable unto him *juridicè*, that is, by ſome one exerciſing Eccleſiaſticall Iuriſdiction. Howbeit (*l*) *Suarez* and others differ from him in that opinion, affirming the *Pariſh-prieſt* to be *reſtrained* in this caſe, not upon *private*, but upon *open* and *publick de-*

(*h*) Peccato occulto pœnam publicam inferens, eſt revelator confeſſionis, aut proditor criminis. *Lindw. ubi ſuprà* Sed quia Chriſtus nobis debuit eſſe exemplum Iuſtitiæ, non conveniebat ejus magiſterio, ut ludam, occultum peccatorem, ſine accuſatore & evidenti probatione, ab aliorum communione ſepararet; nè per hoc daretur exemplum Prælatis. (To the *Prelates*, not to the *ſimple Prieſts*) *Aquin. 3. part. q.* 81. *art.* 2 *in corp.* So Tertullian; Parùm hoc, ſi non etiam proditorem ſuum ſecum habuit, nec conſtanter denotavit. *De patientia, c.* 3.

(*i*) *Tom.* 9. *lib. De Medicina pœnitent. c.* 3. *Citatur in Gloſſ. ad* 1 *Cor.* 5. *& in Summ. Aquin. part.* 3. *qu.* 80. *art.* 6.

(*k*) *In* 4^m^ *Sent. diſt.* 12. *art.* 6.

(*l*) *In* 3^m^ *diſp.* 67. *Sect.* 3.

*mands* onely. But in the case of a *publick demand* the (*l*) *Iesuite* sets down, in my opinion, an excellent Rule. It is requisite for the *Common good*, and the convenient order of both *Church* and *Common-wealth*, that all *common favours*, which are *publickly* to be disposed and distributed according to the *merit* & *dignity* of *private persons*, should be dispensed by some *publick Minister*, designed thereunto by the chief person in that *Church* or *Common-wealth*; not according to the *private knowledge* neither of that *Minister*, but according to a *publick* and *notorious cognisance*, agreed upon in that *Church* or *Common-wealth*. And however a sinner doth by his offence against God, loose (as the *School-men* think) his *right* and *interest* in this blessed *Sacrament*, untill by a new *Repentance*, he makes, as it were, a *new Purchase* of the same; yet, saith (*m*) *Aquinas*, *must he loose it in the face of the Church, before it can be denied him in the face of the Church*: Being to be *judged* (as in all other *Cases*) not by any *man*, nor any *Ministers private knowledge*, but according to *Proofs* and *Allegations*, before such *men* and in such *places* onely, as have power to admit of *Proofs* and *Allegations*. The *Common good* requiring necessarily, that all such *publick actions* of this nature should be reigled by a kind of *publick*, and not *private knowledge*; which once admitted into *Iudicature*, would soon fill up the *Church* and *State* with a world of *Scandals*, *Injuries* and *Inconveniences*. And although *publick demanders* of this *Sacrament* are by the *Doctrine* of these *Iesuites* to be *publickly* rejected, when their offences

(*l*) *In* 3^m, *disp.* 67. §. 4.

(*m*) *In* 4^m, *d.* 12. *q.* 1. *art.* 5.

offences are known to the *Prieſt*, either by an *Evidence of Law*, or by an *Evidence of fact*; yet becauſe this later *Evidence of fact* doth ariſe from a ſcrupulous and curious examination of the *number* of the *perſons* which know the ſame (and how many of the preſent *Communicants* be of that *number*) as alſo of the *quality* of the *place*, the *nature* of the *Crime*, the *Condition* of the *Witneſſes*, and a thouſand other *Circumſtances*; I had leiver entruſt the *Ordinary* for altogether, then trouble a ſimple *Curate* to charge his head-piece with ſo many Quillets, and be liable afterwards to anſwer over in higher *Courts*, for the leaſt *miſpriſion*, and *miſapprehenſion* in any of theſe curious pieces or Circumſtances.

My practice therefore hath ever been, not to *keep back*, but to *admoniſh* onely, *publick offenders*, upon the like *evidence of fact*; and that not *publickly* neither, nor by *Name*. And I continue the ſtiffer in this Opinion, becauſe I find ſithence the *Reformation*, our Church had once a *Canon* for the *One* (which ſtill may be in ſome force) but never any footſtep of the *other*, being the height of the *Genevan* and *Presbyterie Doctrine*. But for the former, there was (as I ſaid) a *Rubrick* of this nature, immediately before the *Collect*, *You that do truly and earneſtly repent*, &c. (n) *Here the Prieſt ſhall pauſe a while, to ſee if any man wil withdraw himſelf. And if he perceive any one ſo to do, let him commune with him privily at convenient leiſure. Privily*, not *in the Church*: *At leiſure*, not *by chopping and enterloping with the divine Service*. But this

(n) Order of the commun. 1548. pag 6.

(though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned *Canonists* of our *Church*.

(o) pag. 27. His third *Extravagancy* is, That *(o) he so fain would learn of this doughty Disputant why he should make such difference between the* Chappells *and* Cathedrall Churches *on the one side, and the* Parochialls *on the other: The* Laws *and* Canons *now in force looking alike in all. And if there be not some cunning, to make* Chappells *and* Cathedralls *guilty of some foule Transgression.* The Reason that the poore man gives, is becauſe the *placing of* (p) Tables *in* Chappells *and* Cathedralls *is not the point in Queſtion.* The *Reaſon* that you give is void of all *reaſon* (though not of all *malice*) that he ſhould do it to their *prejudice*: when he tells you at the firſt, he doth both *approve* in the *Vicar*, and *imitate in his own practice* their *forms* and *Ceremonies*. I ſhould conceive, that he could not but know that the *Altars* in *Chappells* and *Oratories* are not amongſt the *Papiſts* themſelves (the Mint-maſters of Ceremonies) agreeable in ſituation to the *Altars* in *Churches*. And this *(q) Suarez* the *Ieſuit* could tell him. He might alſo mark ſome ſpeciall differences which our *Canons* themſelves do make between *Cathedrals* and *Parochiall Churches*: As in the *(r) place of Reading the Letanies*; in the *allowance of (ſ) Locall Statutes*; in *(t) monthly Communions*; in *(u) Copes*, not onely for him that *officiates*, but for the *Epiſtolers* and the *Goſpellers*; in the *Excepting* of *Cathedralls* from delivering up to the *Queens Commiſſioners*, the *Ornaments* and *Iewels*

(p) Letter p. 72.

(q) In 3m part. Tom. 3. q. 83. art. 3. diſp. 81. §. 5.

(r) 2. Eliz. Injunct. 18.

(ſ) Injunct. of K. Edw. Injunct 21.

(t) Certain Canons 1571. p. 8.

(u) Advertiſem. Articles for Adm. the Sacrament, ibid. reviv'd, c. 24.

*Iewels* of their Churches; (the *Article* naming expreſly the (x) *Churchwardens of every Pariſh one-ly*) And particularly in an obſervation concerning the point in hand, *That whereas in* Pariſh-churches, *the ten Commandments were one'y appointed to be printed in little Tables, and to be fixed upon the wall over the ſaid Communion-Boord; there is a ſpeciall Proviſo, that in* Cathedrall Churches, *the Tables of the ſaid Precepts be more coſtly and largely painted out.* Whereof this may be a reaſon, That in ſome *Cathedrall Churches* where the Steps were not tranſpoſed in *tertio* of the *Queen*, and conſequently (y) *thought fit to continue*, and the *wall* on the Back-ſide of the *Altar* untaken down, the *Table* might ſtand, as the *Altar* did before, *all along*, and the Commandments be more *largely painted out*, to fill up the length and extenſion of the ſame. But he that will peruſe all theſe *Canons* well, that concern the placing and diſplacing of *Tables*, ſhall finde, that not one of them names *Cathedrall Churches*; And will eaſily condemne this mans ſuppoſition, as childiſh and ridiculous, That every *Injunction* given the *Viſitours*, for the *Parochiall*, is extendible to the *Mother* and *Cathedrall* Church, left in many things to her *Locall* Statutes. Unleſſe there were ſome other ſpeciall *directions*, as to B. *Ridley* in the caſe of *Pauls*; which are not extant in *Print*, nor (as I am informed) in the *paper-office*. But I do not finde in the *Writer* of the *Letter*, any ſuppoſable *End* of this Exception, beſide *Caution* and *warineſſe*, not to give any the leaſt offence, or ſtirre up *needleſſe* and unneceſſary *Controverſies*.

(x) *Q. Eliſ. Injunct* 47. *For Veſtments, &c.*

(y) *Orders, Octo-ber* 1561.

His

(x) Pag. 40. 41. His fourth *Extravagancy*, is a great deſire he hath to bring both this *Writer* (and all other writers of *Hiſtories*) within the compaſſe of the *Statute* of *Sedition*, for daring to *relate the Peoples beating down of Altars* de facto, before any Order of *Law* iſſued forth for their *demoliſhment*. Becauſe *the People* (of England) *are led by Precedents, more then by Laws, and think all things lawfull to be done*, (for example, the Rebellion of *Iack Straw*, and *Wat Tiler*) *which were done before them*. And therefore to write ſuch a fine *Hiſtory*, is fine *Doctrine*. As to raiſe *Doctrines* out of *Narrations in Hiſtories*, is a fine and a very fine *Bull*. Thrice happy then S^r *Thomas More* and the Lord of *S. Albanes*, that are already *dead*; and wo be to that learned *Nobleman*, who having much to looſe, is notwithſtanding commanded to relate the (*a*) *Rebellion* of Captain *Cobler in Lincoln-ſhire*, and the holy *Pilgrimes in York-ſhire*, that would appoint *Counſellers* and *Biſhops* to King *Henry* the eighth. This is *fine Doctrine indeed*, when Doctour *Coal* (if he ſhould look that way) can neither be *Counſeller* nor *Biſhop*, without the ſpeciall recommendations of brave *Captain Cobler*. Nay the Father of the (*b*) *Latine Hiſtory* is not out of the danger of this *Gun-ſhot*: Who delivers this *fine Doctrine* to all *Hiſtorians*, That they ought to ſet down *Fœdum incœptu*, the foul attempts of ill men, not to be *imitated*, but to be *eſchewed* by all Readers. Yea, but with the *Relating* of it, he ſhould have written a *Sermon* or *Homily* againſt it. There are already publick

(a) *Acts and Mon. part. 2. fol. 377.*

(b) *T. Livius Proem.*

publick (c) *Homilies* in the Church, written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a *fact*, is the fault that (d) *Polybius* findes with *Philarchus*; for presenting his Readers with a *passionate Tragedy*, in stead of a *plain and naked History*.

Yea but (saith the (e) *Doctour*) *the History is false in matter of fact. For the Altars were not stird by the people, untill they had some Order and authority from those who had a power to do it.* If this be made good, let the *Writer* defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prov'd. For in the Letter to Bishop *Ridley* it is said, that *it was come to the Kings knowledge already* (that is, before any *Order* given by the *King* or the *Counsell*, for ought appeares in any *Book* or upon any *Record*) *that the Altars upon good and godly Considerations were taken down.* Were they taken down *already*, before the *King* and *Counsell* heard thereof? and upon *Considerations* onely? Then surely, not upon any *Command* of the *King*, *direction* of the *Counsell*, *Canon* of the *Convocation*, *Mandate* of the *Ordinary*; (For where doth your Doctourship find any *Commands* of this nature call'd *Considerations*?) but upon the private *apprehension* of the *People*, instructed by their *Ministers*, that *the form of a Table would more move the simple to the right use of the Lords Supper.* For so the *King* and *Lords*, in their first *reason*, do clearly expresse what is mean't by the *good and godly Consideration* set down by that *King* in his

(c) *Against disobedience and wilfull rebellion.* The worse should give place to the better.

(d) *Hist. l. 2.* Καὶ τὰ παρεπόμενα τοῖς ὑποκειμένοις ἐξαριθμεῖσθαι, καθάπερ οἱ δραγῳδιογράφοι.

(e) *pag.* 41.

*Letter.* Becauſe the *Doctour* therefore is diſpos'd to be merry, and to make his Readers ſport, looking (like a *Water-man* in a Wherry) one way, and pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by theſe two Lines objected againſt; although it be little materiall to the preſent Controverſie.

1. I perceive he relates (in the firſt place) to the *Reformation of Altars* beyond the Seas (becauſe he ſpeaks of ſupreme *Magiſtrates*) which the people began by way of *fact*, before the *Magiſtrates* eſtabliſhed the ſame by way of *Law*. And this *Luther* complains of againſt (*f*) *Caroloſtadius*: that he choſe rather to *hew down*, then to *diſpute down Altars*. Although ſome (*g*) others write, that *Caroloſtadius* had herein the *aſſent* at leaſt wiſe of the *Magiſtrates* then reſiding in the Caſtle of *Wittemberg*. However *Luther* was enflam'd againſt him, that he durſt in the time of his abſence in *Pathmos* preſume upon ſo punctuall a *Reformation*. (*h*) *Gerardus* likewiſe finds no fault with the *thing*, but with the *manner* of the *Reformation*, which the *Calvinists* made in this particular of the *Altar*: That they did it *Securibus et bipennibus*, with Axes and Hammers, and not with the *power of the Magiſtrate*, inſtructed thereunto by the *eccleſiaſticall Synod*. So *Iacobus* (*i*) *Andreas* gives *Beza* thankes, that however he maintained the *matter*, he did ſo clearly expreſſe his diſlike of the *manner* of this *Reformation*, done (as *Andreas* ſaith) *argumentis à Fuſtibus*,

(*f*) Tu verò irruis & turbas cies, altaria demoliendo & ſacra tollendo, ——cùm è ſuggeſto docendum fuiſſet, &c. *Lutherus, Sermone, De iis quæ non neceſſariò exiguntur.* 1522. *Oper. Tom.* 7. *p.* 276.

(*g*) *Melchior Adamus in vita Caroloſtadii, ex Sleidan. lib.* 3.

(*h*) *Tom.* 5. *De Sacra Cœna, diſt.* 261.

(*i*) *Colloq. Mompelg.*

*Fustibus*, rather with Arguments from *Clubs* and *Staves*, then with Syllogismes fetch'd from the *Word of God*. And thus this *Reforming of Altars* began in the Churches beyond the *Seas* : Of the which we may say, as the *Romans* did of (k) *Pompey the great*, Ἐχθροῦ πατρὸς φίλτατον τέκνον, that it was a *faire* and a *happy daughter*, though brought forth by an *ugly* and *odious Mother*.

(k) Plutarch. in Vita Pompeii.

2. And in the second place, I do conceive, that the *Writer* holds it a very easie matter to prove the *same* by way of *Fact*, to have been observed in all the *taking down and setting up of Altars*, practised here in *England* in these last *Reformations*. K. *Edward* himself complains of this kind of people, that did *enterprise to runne before* (l) *authoritie*; and declares how (m) *he with his uncle the Protector, and Counsell, divers times in the first and second yeare of his reigne, did assay to stay innovations or new Rites in this kinde, though not with that successe he wished.* Howbeit (as it is there said) he did not punish them, but *granted them a Parliament-pardon* for these disorderly attempts; because his Highnesse took it, that they did it of *a good zeal*. Where you have a clear exposition of those words we spake of even now, *good and godly Consideration*. And Q. *Mary* her self, as forward as she was to set them up again, yet could she not make such hast of her *deformation* in this kind, but she was prevented by the superstition of her (n) *Zelotes*, who no doubt had likewise their *Considerations*. The same may be said of Q. *Elizabeth* : That before her *Injunctions* could get forth, (o) *In many and*

(l) Proclam. before the Communion.

(m) 5° & 6° Ed. 6. c. 1.

(n) Cooper in his Chronicle.

(o) Q. Elis. in her last Injunct.

*ſundry places of the Realm, the Altars of the Churches were removed*: And *much ſtrife and contention did ariſe amongſt her ſubjects about the removing of the Steps of the foreſaid Altar*. And all out of private *Conſiderations*. This irregular *forwardneſs* of the people the *Writer* of the *Letter* doth touch indeed, (though but in a word) but doth no more approve of, then I do of your ſtickling in this ſort for *Table-Altars* in the Church, upon pretence of the *Pietie of the Times* (another *Conſideration* up and down) and running before the Declaration of your *Prince* and the *Chief Governours* of the Church in this your fancy and imagination. This anſwers another Hubbub the *Doctour* makes, (*o*) pag. 28. (*p*) *that the Altars ſtood longer, then for two years, in K. Edwards time*. They ſtood three or foure yeares before the Kings *Declaration*, but not one complete yeare, before this *godly Conſideration* had taken them to task. And this *Declaration* is therefore in the *Letter* call'd *a kind of Law*, becauſe it was neither *Act of Parliament*, nor a meere *Act of Counſell*, but an *Act of the King ſitting in Counſell*; which (if not in all things elſe) without all queſtion, in all matters *eccleſiaſticall*, is *a kind of Law*. And if it be *more then a kind of Law*, the *more* it is for the *advantage* of the *Writer*, and the *more impudent* is this *Companion*, that in all this *Section*, from the beginning to the end thereof, hath ſet himſelf to thwart and oppoſe it.

His fifth *Extravagancie*, is to impoſe upon the (*q*) pag. 37. (*q*) *Writer* of the *Letter*, that he ſhould averre *the name of* Altar *to be onely uſed in the Liturgie of* 1549. Where-

Whereas the *Letter* ſaith no more, but that it is *paſsim*, every-where there uſed without ſcrupuloſity. And whereas he taxeth the *Writer* for want of leiſure to finde the word *Boord* once, and the word *Table* once, in that *Liturgie*, I perceive plainly, that he is more buſie a great deal, then the *Writer*, who peradventure came not ſo late from his Horn-book as this *Doctour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon peruſall in cold bloud, he can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And he muſt cry, Ευρηκα, in Print, to all *England*, to come out and ſee this ſublime curioſity) yet will I undertake to ſhew unto him the word *Boord* twice, and the word *Table* ſix times uſed in that *Liturgie*, if he will but promiſe to ſhew unto me, how *he*, or *I*, or the *Writer* of the *Letter*, or the *Reader* of this ſcribble, may be ſix pinnes the better for this doughtie obſervation.

His ſixth *Extravagancy* goeth a little beyond his companions, and lacks but a grain of a *Capricheo*; That the *Writer* of the *Letter* deſerves firſt to be *burnt* as an *Heretick* to the *Church*, and then (at the ſame inſtant) to be *drown'd* as a *Traitor* to the *State*, for uſing in a Kingdom theſe deſperate expreſſions of *Children of this Church and Common-wealth*. Here is fine Doctrine indeed, That all *Children of this Church*, muſt be *intra partem Donati*, down-right *Puritans*: And all that mention here any *Common-wealth*,

(even Sir *Thomas Smith*, that writ of *Englands Common-wealth*) muſt be an *Enemy to the Kingdome*. I never heard of a *Church without Children*, unleſſe it be one of a *Sebaptiſt* in *Amſterdam*, who having baptized himſelf to a faith of his own making, could never be *ſeconded* in that Religion. And I never heard of a *Kingdom without a Common-wealth*, unleſſe it be likewiſe one little (r) *Tvitot* in *Normandy*, which, they ſay, is but the Countrey-houſe of an ancient Gentleman. I had heard heretofore, that the *Church* was the *beſt Mother*, as bearing *Children* unto *God*; and the *Kingdom* the *beſt* of *Common-weales*, to nouriſh and preſerve this *Church* and her *Children*. But now, all the *Children of this Church* muſt be printed the *Brethren of diſperſion*: And the *well-wiſhers of the Common-wealth* muſt be *Enemies to Monarchie* and *Friends to confuſion*. And this blinking *Doctour can ſee this with half an eye*. I would fain have him open the other half, and tell me what he ſees in (ſ) S. *Cyprian*; when he leſſons him about this fine Doctrine; *Nemo filios Eccleſia de Eccleſia tollat*, Let no man preſume to take the Children of the Church, and thruſt them into the part of *Donatus*: As alſo what he can ſee in (t) S. *Ambroſe*, (u) S. *Hierom*, (x) S. *Auguſtine*, and (y) S. *Gregory*, who call all *Chriſtians*, *the Children of the Church*: What in ſo many (z) *Acts* of *Parliaments*, in ſo many (a) *Spea-*

(r) Robert Gaguin. Hiſtor. l. 2. in Clotario. And Belleforeſt after him. The Story doubted of by Preſident Fauchet, (who thinks there was no ſuch Roitelet, as he called him) and diſputed againſt by Paſquier des Recher. l. 3. c. 7.

(ſ) Epiſt. 40. Ieruſalem which is above is free, which is the Mother of us all. Gal. 4. De qua prædicatur, quòd in toto mundo fructificet & creſcat. Aug. tom. 7. contra Creſcon. Grammat. l. 4. p. 212.

(t) Hæc eſt Eva mater omnium Viventium. l. 2. in Luc. c. 3. Tom. 5. p. 32.

(u) Mater noſtra Eccleſia eſt. Hieron. tom. 4. in Eccl. l. 5. in c. 16. p. 821.

(x) Quales debent eſſe Eccleſiæ filii? quales? pacifici. Aug. tom. 8. in Pſal. 127.

(y) Eccleſiæ pueri vocantur, qui cœleſtibus mandatis inſerviunt. Tom. 1. in Iob. 29. p. 466.

(z) 5° Eliſ. c. 2. & c. 4. 39° Eliſ. c. 12. 1° Iac. c. 22. 3° Iac. c. 12. 21° Iacob. c. 9, 10, 17, 18.

(a) See K. Iames his works p. 485. 528, 544, 545, 546. And moſt of theſe Expreſſions to his people in Parliament.

ches

*ches* of K. *James* in *Parliament*, that mention without ſcruple the *Common-wealth* of *this Kingdom*. Shall the *Fathers* learn *Criticiſmes* to ſpeak of the *Church*; and K. *James*, expreſſions to ſpeak of *Kingdoms*, from this rayling *Philiſtine*? For the *Writer of the Letter* one *half* is too much; a *quarter* of an eye will ſerve the turn, to *ſee* what he *means*, and to *ſee* what he *means not*, by the one and the other. *The Children of this Church*, be thoſe (in his ſtile) that will give eare to the voice and *Canons* of *this Church*: *The Children of this Common-wealth*, are ſuch as obey the wholeſome *Laws* and *Reiglement* of *this State* and *Kingdom*. But baſe *Sycophants*, that ſlight the *Canons* of their *Biſhops*, and undertake to refute the *Reiglement* of their *Princes*, (though they hope by flattery to prey upon either) are (as the *Writer* thinks) no true *Children* of the *one* or the *other*. As this man by his alluſion to *Donatus* the *African*, ſhews clearly what he would be, if he were to chuſe: *Donatus potius quàm Natus*, No *obedient Child*, but a *domineering Father* in *Gods Church*. Howbeit the man (give him his due) is not infinite in his Ambition, nor ſo malitious, as he ſeems, againſt the *Puritanes*. For whereas S. *Paul* in his firſt to *Timothy*, reckons up a long Catalogue of Graces, *to be blameleſſe, vigilant, ſober, modeſt, learned, hoſpitall*, and I know not what; the man is content, the *Puritanes* take all theſe for themſelves, and the glorious *Titles* of *Children of the Church* and *Servants of the Common-wealth*, ſo as they leave him but the firſt in

that

that Chapter, *a desire to be a Bishop*. Which great pitie it were so *Iudicious a Divine* should not enjoy as long as he lives.

His seventh *Extravagancy* is this, To conceive that *none was ever scandalized at the name of* the Lords Table : (b) And to charge the *Writer* for making this Supposition *to perswade the people, that questionlesse such men there are.* Surely there are of that kind but too many in the world : Some, that (because it stands not *Altar-wise*) call it a (c) *prophane Table*; some, an (d) *Oister-boord*; some, an *Oister-table*; and this *Vicar* himself (if the Neighbours charg'd him rightly) a (e) *Tresle*. Nay, this *Iudicious Divine* implies very strongly, that the *name* and *fashion* of an *Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand* : Which could I believe to be true, I would my self be asham'd to be such an *Enemy to Piety and good works*, as to give it any other Appellation, then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-*Determination*, as said or read in one of our *Vniversities*, to prove the *lawfulnesse of bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-houre to read over) this word *Altar* is thundred out *one hundred and five* severall times, and the *holy Table* scarce *once* named (in the mans own expression) in the whole Treatise. And whether the Authour may not be suspected to be *asham'd of the name of a Table*, I will leave you to guesse by this which followeth.

(b) p. 43.

(c) *Rhemists*, 1 *Cor.* 11.
(d) p. 21.
(e) *Chapt.* 1.

He ſaith, the *Rubricks* of all the *Greek Liturgies*, and more eſpecially of thoſe of S. *Baſil*, and S. *Chryſoſtom*, (the reſt in truth, having in a manner no *Rubricks* at all, do require προσκυνήματα *fieri* ἔμπροσθεν τῦ θυσιαστηρίυ, *vel* τῆς ἁγίας βαπίζης, *that Courteſies or Adorations be made before the Altar or the holy Table.* At which Quotation, you would ſwear the word *Altar* were to be found in theſe *Rubricks* up and down, but the word *Table* ſcarce at all uſed, but brought in by this *Proteſtant Doctour*, to comply with our own *Liturgie*. Whereas, the clean contrary way, theſe προσκυνήματα are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of thoſe *Rubricks*, of θυσιαστήριον, or the *Altar*, in any good or *Authenticall* (*f*) *Copy*. There is indeed a lame and imperfect *Liturgie* of S. *Chryſoſtom*, ſet out by (*g*) *Eraſmus*, one *Rubrick* whereof doth ſay, that the *Prieſt*, and the *Deacon*, *do make* μετανοίας τρεῖς εἰς τὸ ἅγιον θυσιαστήριον, *three Reverences towards the holy Altar*. But, beſide that the *compleat Copies* have no ſuch *Rubrick* in them, *Eraſmus* tranſlates (*h*) θυσιαστήριον in that place, *ſanctum ſacrarium*, the *holy Chancell*, not the *holy Altar*. True it is, that the *Papiſts* (whom the *Doctour* doth not a little imitate) do in all theſe *Liturgies* familiarly tranſlate ἱερὸν βάπιζαν, *The holy Altar*, in ſtead of *The holy Table*. Whereas τράπεζα doth ever ſignifie a *Table*; but θυσιαστήριον doth not ever ſignifie an *Altar*. For in that place of *Socrates*, *lib.* 1. *c.* 25. (in the *Latin*; but *c.* 37. in the (*i*) *Greek*) cited in the ſame *Determination*, it is not well tranſla-

(*f*) Neither in thoſe in *Biblioth Vet. Patr. tom.* 2. *Pariſiis*, 1624. Nor in thoſe ſet out at Paris by *Morelius*, 1560.

(*g*) *Pariſiis*, 1537.

(*h*) *Miſſa chryſoſt. Græcolat. pag.* 10 *per Wechelium*, 1527.

(*i*) *Set forth at Paris by Robert Stephen*, 1544.

ted by *Musculus* (whom the *Doctour* followeth) *Alexander going into the* Altar, *did fall down on his face before the holy Table.* For it ought to be, *Alexander going into the* Quire *or* Chancell, *did fall down*, &c. For (*k*) Εἰς doth signifie a motion to such a place, as the mover may be at the last εἴσω, *within* that place. But *Alexander* could not be *within* the *Altar*, but very properly *within* the *Quire* or *Chancell*, θυσιαστήριον, *Altarium, Sacrarium.* It signifies a *Chancell* aswell as an *Altar*, saith the old (*l*) *Glossary.* And so *Erasmus* doth often translate the Word, as I noted before. But this Humiliation before the *holy Table*, had never prevail'd against *Arius*, as this *Determinatour* thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the *Altar*.

(*k*) Τὸ εἴσω γε νόμιζον ἀπὸ τῆς εἰς. *Eustath. in* 1. *Iliad. p.* 39.

(*l*) Found annexed to some manuscripts of *Cyrill*, and set forth by *Henry Stephen*, 1583.

However, that this private *Letter*, written to be perused, and to die in the hands of *Divines* onely (and not so much as once read to the *Alderman* of *Grantham*) should be endicted to humour or perswade the *People*, is a *Calf* already, and may in time prove a *more bellowing creature*, if venom and malice do not metamorphize the same to that deformed *reptile* that walks upon the Belly. But the true Adversary this passage in the *Letter* reacheth at, is the *Church* of *Rome*, which, upon the *Reformation* of her *Masse* by *Pius Quintus*, directed by the *Councell* of *Trent*, hath quite left out of her *Canon*, this very name of the *holy Table*, against the practice of all *Antiquity*, and the precedent of the *Liturgies* of all Ages and Nations that ever I could set eye upon.

And

And I ſhall crave the patience of the Reader, if I enlarge my ſelf a little in this particular; becauſe it may conduce (peradventure) to enlighten all the Corners of this little Controverſie.

S. *Luke* is ſtil'd by S. *Paul* (as you know) *the (m) man whoſe praiſe is in the Goſpell.* And (as ſome of the *Greek* Fathers are of opinion) the *Goſpell* of *S. Luke* dictated by S. *Paul*, is call'd in one place, *(n)* S. *Pauls own Goſpell.* There being ſuch a harmony of expreſſions between the one and the other. Now look what S. *Luke* calls that *Utenſill* upon the which the *Rich man* did eat his meat, in the *(o)* 16th, he calls the ſame, which our *Saviour* did celebrate the *Supper* upon, in the * 22th Chapter of his Goſpell: and that is, τραπεζα, which the *Grammarians* derive of *(p)* τετρα and πεζα, a *foure-footed Table.* S. *Paul* likewiſe ſpeaking of ſet *purpoſe* and *in a continued diſcourſe*, (Neither of both, as I deſire you to obſerve well, S. *Paul* doth in the *Epiſtle* to the *Hebrews*) doth call that Utenſill, upon the which they in the Primitive Church did celebrate the *Lords Supper*, τραπεζα, a *foure-footed Table* likewiſe. And in all the *new Teſtament*, there is no one place, which treating *purpoſely* and *literally* of the *Sacrament*, doth give the *Utenſill* it was celebrated upon, any other name or Appellation. The *Syriack* Tranſlation calls it פתורא in the 22th of *Luke*. Which is the *(q)* ſame with שלחן a *Table*, the word in S. *Mathews Hebrew Goſpell* ſet forth by *(r) Munſter*, derived of the Verb שלח to *Meſſe* or *ſet on*, from the *Meſſes* ſtanding there-

(m) 2 Cor. 8. 18.

(n) Rom. 2. 16.

(o) Luke 16. 21. * Luke 22. 21.

(p) Etym. Mag.

(q) Arias Montan. in Lexico Syriaco.

(r) See Munſters Hebrew Goſpell of S. Matth. p. 244.

thereon, ſay (f) ſome, or from the *Miſſion* and extenſion of the ſame, as being more extended in length then in breadth, as (t) others conceive. And in the *Syriack* and *Latine* Teſtament printed in *Rome* with curious pictures, *Chriſt* and his Diſciples are painted ſitting upon ſuch a long and foure-footed *Table*: As Mounſieur (u) *Moulin* obſerves to have ſeen them ſet forth in the Gallery of a *French* Cardinall. (x) And *Bellarmine* is of Opinion, that the Apoſtles all their time called this *Vtenſill* by no other name, eſpecially not by the name of an *Altar*: The learned Biſhop of (y) *Dureſme* agreeing with the *Cardinall* in this Opinion, though not in the reaſon he gives of the ſame. Some while after the Apoſtles age (but how long that while may be, we have already handled) this *Vtenſill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (z) *Martin* tells us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But, as our learned (a) *Biſhop* conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However, in S. *Baſil*, and S. *Chryſoſtoms Liturgies*, it is in the *Prayer* before the *Conſecration*, and in all the *Rubricks*, call'd a *Table*.

It is ſo in the (b) *Syriack Liturgie* of the Patriarch *Severus*, who uſeth the ſame word מחורא which we ſpake of before. It is ſo in the *Aethiopian Liturgie*, call'd (c) *Miraculoſa Menſa*, a miraculous *Table*. The word is uſed by (d) S. *Ambroſe*, in his Books *de Sacramentis*. Nay it is uſed

(f) *Pagnin.*

(t) *Mercer.*

(u) *In his Anſwer a la Replique.*

(x) *Libro 2. de Miſſa, c. 17.*

(y) *Inſtit. l. 6. c. 5.*

(z) *In Fulks defence c. 17. pag. 174*

(a) *Inſtit. l. 6. c. 5.*

(b) *Set forth in Syriack and Latine by Guido Fabricius. 1672.*

(c) *Bibliotheca Patr. Tom. 6. p. 79.*

(d) *l. 5. de Sacram. c. 3.*

uſed in the *Romane Pontificall*, in the very *Prayer of conſecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. *The Proteſtants, becauſe they make it a Communion or a Supper, and no Sacrifice, therefore they call it* Table *onely, and abhorre from the word* Altar, *as Papiſticall*, ſaith (f) *Gregory Martin*; And very truly, for thoſe times he wrote in. For D. *Fulk*, when he comes to anſwer that paſſage, doth no way flinch, but clearly confeſſe that it was ſo here in *England*. (g) *With us indeed it is, as it is call'd in Scripture, onely a* Table. And this Book was dedicated to Q. *Eliſabeth*. And what did the *Papiſts* on the other ſide? Although in their writings they give us ſmooth words, as this our *Doctour* doth, That they do with the Fathers approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Maſſe*, they never uſe in *Rubrick* or *Prayer*, neither *literally*, nor ſo much as *by Alluſion*, this word *Table*. Let any indifferent Reader therefore judge, if the *Writer* of the *Letter* had not *then* ſome cauſe, and my ſelf *now* much more, to wiſh that the *Lords Table* may not be conceived to be a *new name*, and that the *Good work in hand* may not make the unlearned ſort of men aſhamed of it.

(e) *Pontif Greg. 13. 1582. pag. 145. Pontif. ii 4ti. 1561. p. 136. Adeſto, Domine, dedicationi hujus menſæ tuæ.*

(f) *In Fulk's Defence, c. 17. pag. 174.*

(g) *Ibidem.*

His eighth *Extravagancy* is this; That having conferr'd with the Joyner, which wrought the *Table* upon the which our Saviour *Chriſt* celebrated the *Supper*, he hath found it to be of a more

curious compoſition, then we took it for, to wit, of an (b) *Ovall form*. Which ſurely is ſome *addle Egge*, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) *Nonnus* doth ſeem to call it indeed a *Circle*;

(b) Pag. 44.

(i) Nonnus in 13. Joan. and a little before, Ὅπποτε δαιτυμόνων δυοκαίδεκα κύκλον ἐμείβων.

Ἀκρότατον περὶ κύκλον ὁμοζήλιον τραπέζης.

But that is in regard of the *Apoſtles filling* of the *Table*, and ſitting (as thoſe *Olive-branches* in the *Pſalme*) (k) *round about the Table*. And ſo is the Verſe to be underſtood, which (l) *Turrecremata* calls the *Verſe of the ancient Divines*, and (m) *Thomas Aquinas*, the *Meetre-verſe*.

(k) Pſal. 127. 3.

(l) In ſumma de Eccleſ.

*Rex ſedet in cœna turbâ cinctus duodenâ,*
*Se tenet in manibus, ſe cibat ipſe cibus.*

(m) Vnde & quidam metricè dixerunt. 3. parte, q. 81. art. 2. ad 1m.

That is,

*The twelve* Apoſtles *in a* Ring
*Sate at the* Table *with their* King:
*who in his hands* himſelf *did bring,*
*The* Food *and* Feeder *being* one thing.

And there was amongſt the ancient *Iewes* a *round* and *circular* kinde of ſitting at meat, call'd in *Salomons* (n) *Canticum Canticorum* מסב having *Oecos rotundos*, Sphericall Rooms, with banquetting-beds ſuitable to the place, as that great (o) *Critick* doth deſcribe them. But this *Ovall form* is the *Doctours* own *Invention*, and he might challenge, if not a *Triumph*, yet an *Ovation* for the ſame, could it be handſomely accommodated to thoſe Benches, Stools, Chairs, and other Furniture he hath beſpoken for his *Table*. For he ſaith, it was compaſſed round about

(n) Cantic. 1. 12.

(o) Caſaub. Exercit. 16. p. 494.

about with Beds; which how it could be about an (p) *Ovall Table* that held *thirteen* (or *more*, as (q) some are of opinion) but that those of either end must make long arms to reach at their meat, and especially to take the bread from our *Saviours* hand, can never be clear'd without another bout in *Geometry*, and as long a wrangling about *Sphericall*, as we have had already about *Angular* figures. For let these Feasting-couches be *three*, as (r) *Scaliger*, or *foure*, as (ſ) *Casaubon* will have it, yet will it pose 24 of the neatest Gentlemen Ushers about the Court, to fit them so about an *Ovall Table* of this *Diameter*, but that some of the Ghests must suffer a kinde of *strappado* in their arms, when they reach at their Victualls.

(p) Pag. 44.
(q) See Suarez in 3m, q. 81.
(r) Joseph Scaliger de emendatione temporum, l. 6. p. 271.
(ſ) Exercit. 16. p. 494.

The last *Extravagancy* (of more (t) *vagancy* then any of the rest, as wandring like a *Gypsy* up and down his Pamphlet from one end thereof unto the other) is this, That he chargeth all this *Letter* (written to *Clergie-men*, and *them onely*) to be composed *populo ut placeret*, to please the people. And I must confesse, it is a heavie case, as you lay it. A phantasticall *Vicar* may not call his *Communion-table*, an *Altar*, as the *Papists* do, nor change it to an *Altar* of *Stone*, without the leave of his Superiour, but his *Ordinary*, or this fellow *that looks like a Ordinary*, must check him for his devotion, and all to *curry favour with the multitude* or *people*. Nay the *Vicar*, though (after that fashion of the ancient Kings of (u) *Persia*) he hath *eares* planted in every corner of his *Church*,

(t) Pag. 10. 42. 48. 58.
(u) Xenophon in Cyropæd.

*Church*, may not by this domineering fellow be ſufferd to determine, who *can heare* him, and who *not*, rather then the deaf Adder of the Pariſh, the *common People*. Laſtly, this *Vicar*, being *no dull Spectatour* or *contemplative piece*, but *è meliore luto*, a right blade, and of the *Active* Mold, cannot thwack theſe Ruſſet-coats as they well deſerve, but he muſt be moſt baſely uſed, and exhorted to Peace and Charity by this ſuppoſed *Ordinary*, *out of a trick to pleaſe the people*. *O Literam illiteratiſsimam!* O *Letter* fit to make litter of, for offering in this ſort to pull down the *Steeple*, and winde up the *People!* There is a kinde of *Venome* that makes a man *laugh*; and of this operation is this part of the *Libell*. *Diogenes* would fain triumph upon the *ambition* of *Plato*, but doth it with a *far more ſwelling ambition*. The ambition of this Text had never been blown up with the blaſt of the *People*, had it not been for the pride and ambition of the *Commentator*. It is a certain *judicious Divine* had an itching deſire to be in print, and to build a new houſe upon old ruines, carrying this poore *Letter* but like a *Pageant* of conquered Countreys, to ſet forth and adorn his *Triumphall Chariot*: but for whoſe (no ſmall) indiſcretion, I might have ſaid of this *Letter* (deſtinied to the peruſall of a few *Church-men* of one Neighbourhood onely) as *Ariſtotle* once ſaid, either of his *Phyſicks* as (*o*) *A. Gellius*) or *Metaphyſicks* (as (*p*) *Plutarch* conceives it) that it was Ἐκδεδομένη καὶ οὐκ ἐκδεδομένη, that it was *publiſhed* and *unpubliſhed*, before the Edition of this

(*o*) *Aulus Gellius noct. Attic. l.* 20. *c.* 5.

(*p*) *Plutarch. in vita Alexandri.*

this rayling *Pamphlet*. However the man (we conceive to be aim'd at in this malitious paſſage) hath better reaſon, then D. *Coal*, to know, (q) *quàm breves & infauſti populi Romani amores*, how brickle and unlucky a repoſe it hath been in all Ages of the world, for a man to ſtay himſelf upon the unconſtant multitude. And yet if he were a *Diocesan* (as you ſeem to make him) he were as very a mad one as ever ſcap'd *Bethlem*, if he ſhould give way to ſuch a ſlight and undiſcreet *Church-man*, by odde humours and conceipts of his own to ſcandalize the people committed unto him.

(q) Tacit. Annal. lib. 2.

*At non ille, ſatum quo te mentiris, Achilles*
*Talis erat populo.*———

The firſt *Proteſtants* of the *Reformation* (whom you falſely pretend to imitate) had a better opinion of the *Common people*. We have prov'd already, and that at large, that the firſt inducement of K. *Edward* and his moſt able *Counſell*, to *remove your Altars*, and *place holy Tables*, was to rôot up ſuperſtition in the mindes of theſe (by you ſo much deſpiſed) *Common people*. And if you be (I will not ſay a *Iudicious*, but) any *Divine* at all, how dare your *Mothers Sonne* in ſuch a *State* as this, in ſuch a *Church* as this, and under ſuch a *Prince* ſo beloved as this, ſpeak ſo contemptibly of theſe ſo many *proviſionary Saints* of *God*, ſo many *Nerves* and *Sinews* of the *State*, ſo many *Arms* of the *King* to *defend* his *Friends* and *offend* his *Enemies*, as are theſe, whom (for want of wit) you jeeringly call the *poore people*? This is a

kinde of *Lion*, which (the more is the pity) often *offends*, but is not, for all that, to be *lash't* by *every mans whip*, but by the *rod* of the *Prince* his accuſtomed Governour. If you have obtained a *Cure of Souls* over any people, you are a *poore Soul* your ſelf, if you conceive them therefore to be your *own*. I tell you, they are none of *yours*; they are the *Kings*, they are *Gods* people. If you feed *them*, they feed *you*, by thoſe ſettled means which *God* and the *King* have provided for you. And being of ſo proud & ignorant a ſpirit, as all your *Pamphlet* ſpeaks you, for fear you ſhould deſpiſe any admonition of mine, I will leſſon you in this point, in the words of a Nationall *Councell*. (r) *Becauſe there are but too too many that carry no* Fatherly *affection*, *but a* domineering *ſpirit*, *towards the Flock committed to their Charge*, *and like bladders blown up with the winde of Arrogancy*, *conceive their people to be owned by* them, *and not by* Chriſt; *we would have them liſten to their* Saviour *in the* 21 *of* John, IF YOU LOVE ME, FEED MY FLOCK, MEAS, inquit, non SUAS; Mine, *good Sir*, *not* your *Flock*. *And therefore it is more then a preſumptuous vanity to ſlight your Neighbours*, *as if they were your own*; *when they are none of* yours, *but* Gods *people*.

I will conclude this point with the obſervation of a Heathen man; (ſ) *Iraſci populo Romano nemo ſapienter poteſt*. You may (when *Fortune* is diſpos'd to make ſome *Chriſtmas-ſports*) prove a *great*, but you ſhall never prove a *wiſe* or *judicious man*, by theſe *Ieeres* and *Invectives* againſt the *People*.

CHAP.

(r) *Concil. Sirmondi, tom. 2. Concil. Pariſ. 6. c. 23. ſub Ludovico Pio Imperatore, Anno* 829. Nec ſibi dominatum ſuperbus uſurpare contendat. *Fulgent. de veritat. Præd. & Gratiæ. l.* 2. Debet Pontifex habere Paternam ſeveritatem, & Maternam pietatem, *Lombard. in Tit.* 1 *ex Ambroſ.*

(ſ) *Valer. Max.* An vos conſulere ſcitis, Conſulem facere neſcitis? Caius Figulus. Dictum graviter & meritò, ſed tamen aliquanto melius non dictum: Nam quis Populo Romano iraſci ſapienter poteſt? *l.* 9. *c.* 3.

## CHAP. VII.

*Canonicall ſtanding of the Table.* Ἐν κύκλῳ, In medio, *what they ſignifie. Table in the midſt of the Quire, in the Eaſterne, ſo in the Weſterne Churches. The Rites of the Church of* Antiochia. *The* Diptychs.

IN all this Section of the (*a*) *Fixing of the Altar, or Communion-table at the upper end of the Quire*, (where you ſee the *Altar* is perkt up already before the *Communion-table* in this new *Heraldry*) there is nothing offered more then what hath been already handled, worth the Readers peruſall, were it not that Reverend B. *Iewell* may not be left undefended from the irreverent uſage and ſlights of this whiffler. To the *writer* of the *Letter* he hath nothing to ſay, unleſſe he can *make* him ſay what he never imagined; (*b*) *that the Table ſhould ſtand moſt Canonically in the body of the Church.* No ſuch matter in all the *Letter*. It is there only affirmed, that the *Canons* allow it not to be *fixed* to the *End* of

(a) Pag. 48.

(b) Pag. 49.

the *Quire* (where the *writer*, be he *Canoniſt* or none at all, would have (*c*) *it ſituated, when it is not uſed, and uſed too, when the Miniſter may be heard of all the Congregation,*) but to be made of a *moveable* nature, to meet with thoſe *Caſes* in the *Law*, in the which, without this tranſpoſing thereof upon occaſions, the *Miniſter* (were he that *Stentor* with the ſides of braſſe,

(c) Letter 51.

(d) Homer. Il. 5. (*d*) Ὅσσον τόσσον αὐδήσασ᾽, ὅσον ἄλλοι πεντήκοντα,

That is, *Who equall'd with his voyce*
*Full fifty men in noiſe*)

could never be heard of his Congregation. And happy was reverend *Iewell* in this point of Controverſy: for he had to do with a *learned* and *Ingenuous* Adverſary, (*e*) who confeſt *he never mean't the people ſhould underſtand any more of what was ſaid at the Altar, then what they could gueſſe at by dumb ſhews and outward Ceremonies.* This is fair dealing yet; and gives us opportunity to ask him again, Why then do S. (*f*) *Iames*, and S. (*g*) *Mark*, in their ſeverall *Liturgies*, give the people ſo large a part in all the *Prayers* and *Letanies* poured out at the very *Altar*? But theſe new *Reformers*, though they prepare and lay grounds for the ſame, dare not (for fear of ſo many *Laws* and *Canons*) apparently profeſſe this *Eleuſinian* Doctrine. They are as yet buſied in taking in the *out-works*, and that being done, they may in time have a bout with the *Fort* it ſelf.

(e) Dr Harding in B. Jewell, 3. Artic. 1. p. 45.

(f) S. Jacobi Liturg. Εὐλογημὸν ὁ ἀρχόμενος &c. Bibl. vet. Patr. tom. 2. p. 21.

(g) S. Marci Liturg. Εἷς Πατὴρ ἅγιος, εἷς Υἱὸς ἅγιος, &c. Ibid. p. 40.

But he tells us, (*h*) *that the* 82 Canon, *that ſaith the* Table *ſhall be placed in the Church or Chancell, ſo as the Miniſter may more conveniently be heard by the Communi-*

(b) p. 10.

*municants, is a matter of* Permiſſion, *rather then* Command. He ſaith ſo indeed, but without any *authority* or *reaſon.* I hope the reverend houſe of *Convocation* is not convened, or licenſed by the *King*, to make *Permiſſions*, that men may do what they liſt; but to make (when they are confirmed by the *(i) King*) *ſtrong* and *binding Canons*, to be *obeyed* by the *Subjects*, and to be *purſued* by all the *Ordinaries* of the Kingdome. And ſo is this *Canon* a *Conditionall Law*, of the ſame nature with a *Conditionall Propoſition*, growing to be of an *abſolute* and *Categoricall* force, when the *Condition* begins to *exiſt*, though before *ſuſpended*, and *in deliberation.* As if the *Table* be ſo far eſloigned and removed from the *people*, that they cannot poſſibly *heare* their *Miniſter*, when he *officiates* thereupon; the *Ordinaries* in this caſe, are not *permitted*, as this man conceiveth, but abſolutely *required* to *tranſpoſe* the *Table.* And his Majeſties moſt prudent *Determination*, in the caſe of *S. Gregories*, makes the *Ordinaries* indeed *Iudges of the Fact*, and the *exiſtence* of the *Condition*, as was moſt fitting: but that once agreed upon, it makes them by no means *Arbitratours of the Law*; which if they do not literally follow and purſue, the parties are left to their ordinary *Appeals*, as in other caſes of *grievances* and *abuſes.* For in all other *ſentences Eccleſiaſticall*, the *Iudges* are not to purſue their *own* ſenſe, but the ſenſe and meaning of the *Canons.*

(i) 25° H. 8. c. 19.

*(k) Yea, but the Altars may ſoon be mounted up by ſteps, that the Miniſter may be ſeen and heard of the Congregation.*

(k) Pag. 51.

*gation*. I cannot tell you that neither, without new directions. For the *(l) Orders* made 1561 require plainly, *that if in any Chancell the steps be transposed, they be not erected again*. And these were high *Commissioners* grounded upon the *(m) Act* of *Parliament*, who set forth these *Orders*. Which how far they binde, I dare not determine, being (as you say) *none of the ablest Canonists in the Church of England*.

(l) See Ord. 10. Octob. 1561. pag. 2.

(m) 1° Elis. c. 1.

But *(n) he must first shew us where it was determined by the Ordinary of the place, that Morning and Evening prayer shall be said onely in the* body *of the Church, before he venture on such new and strange Conclusions. And for the Rubrick, it saith onely, that it shall be so placed in Communion-time*. And just so saith the *(o) Letter*, and no otherwise; *In the* body *of the* Church *or of the* Chancell, *where Morning and Evening prayer be appointed to be read, when the Communion is to be celebrated*. So that you see our *Coal* begins to be quite *extinct*, and to yeeld nothing but *vapour* and *smoke* for a parting farewell. For considering that both *Provinces* (God be praised) have been so lately visited, what needs the *Writer* saddle up his Horse, and visit them over again, to know where the severall *Ordinaries* have appointed the *Reading-pews* in every Parish-Church to be erected? Erected they must be in some *convenient* place, or else the *(p) Canon* is not pursued. Wheresoever that *Convenient place* is in Church or Chancell, thither, in this case of the Peoples *not-hearing* their Minister, the *Communion-table* is to be transposed

(n) Pag. 49.

(o) Pag. 76.

(p) Canon. 82. not without an ancient precedent. Nehem. 8. And Ezra the Scribe stood upon a Pulpit of wood, which they had made for the purpose. And the Deacon reades the Εἰρηνικὰ, ἔξωτε βήματος, in S. Chrys. Liturgie.

ſed: ὅπερ ἐστὶ τὸ κεφάλαιον. But he tells us * *our Country-churches for the moſt part are ſo little*, that this proviſion is ſuperfluous. What pity is this! that as (q) *Alfonſo the wiſe* (in other matters, in this no wiſer then our *Doctour*) bemoan'd himſelf very much, that he was not at Gods elbow to put him in mind of ſome things, when he was at work in the *Creation* of the World; ſo that this *Iudicious Divine* had not been at the elbow of that unexperienced Prelate Archbiſhop *Bancroft* (whoſe very *dreams* were wiſer then his *Morning-thoughts*) and the reſt of his *Brethren*, when they were in hand with that ſuperfluous work of the 141 *Canons*! Why man,

* Pag. 20.

(q) Ore enim blaſphemo dicebat palàm, ſi à principio creationis humanæ Dei conſilio interfuiſſet, nonnulla meliùs, ordinatiúſque condita fuiſſe. *Roderic. Santii Hiſt. Hiſp. p. 4. c. 5. ex antiquis Annalib.*

——— (r) *Eccleſia, Fœmina, Lana.*

(r) P. Heylin, 461.

What Countrey of *Europe* can yeeld you *fair*, if *England* affords but *ſmall Churches*?

And having ſhot his childiſh ſhaft,

——— (ſ) *telúmque imbelle ſine ictu,*

(ſ) Æneid. 2.

at the *writer* of the *Letter*, he falls once more (as *Keſtrels* love to feed on dead things) to rake into the aſhes of Reverend *Iewell*. The *Vicar* (ſuppos'd to have but a ſmall Study of *Books*) was deſired for his ſatisfaction, That *Communion-tables* have heretofore ſtood in the *midſt* of Chancells and Churches, to (t) reade ſome places out of *Euſebius*, S. *Auguſtine*, *Durandus*, and the *fifth Councell* of *Conſtantinople*, in a Book chayn'd in his Church, to wit, B. *Iewell againſt Harding*. To the which, the *Doctour* ſitting in his *Chair* (that may prove *Epiſcopall* one day) and making triall how the *ſtyle* and language would now become him,

(t) Lett. p. 77.

him, he ſpeaks, or rather *pronounceth* in this maner, (u) *And read him though we have, yet we are not ſatisfied.* And this is ſomewhat a ſtrange Caſe. Three great *Princes* ſucceſſively, the one after the other, and foure *Archbiſhops* of very eminent parts, have been ſo *ſatisfied* with the truth and learning of this Book, that they have impos'd it to be *chain'd* up, and *read* in all Pariſh-Churches throughout *England* and *Wales*; and yet *careth* (x) *Gallio for none of theſe things*: For *we Don Noſotros are not ſatisfied.* And why, good Gravity, are not you *ſatisfied*? Becauſe *Euſebius* ſpeaking of the Church at *Tyre*, hath it in the *Greek*, ἐν μέσῳ, which is not (as (y) Biſhop *Iewell* interprets) in the *midſt* of the *Church* among the people, but (z) *in the middle of the Chancell, in reference to North and South.* And well ſayd *Doctour*; I had thought *Euſebius* (or rather the *Panegyriſt* in *Euſebius*) had been deſcribing in that place a brave *Chancell* ſet all about with Seats and other Ornaments, and that he had placed the *Altar* in the very *midſt* of that *Chancell.* But I ſee I am miſtaken, and ſo is (a) B. *Iewell*, (b) B. *Morton*, (c) D. *Fulk*, (d) *Hoſpinian*, (e) *Mornay*, and (f) Monſieur *Moulin*, as well as I. For the *Panegyriſt* it ſeems is there painting a *Sea-card* of the Winds, or the foure points of Heaven; & having ſet down the North, and the South, he placeth in the *middle* of theſe two the aforeſaid *Altar.* But the *Doctour* in this Conceipt, is (as S^r *Philip Sidney* calls it) *Heavenly wide*, as wide from the true ſenſe, as the North of the Heaven is from the South. For if this

(u) Pag. 53.

(x) Act 18. 17.

(y) 3. Article, p 145.

(z) Pag. 53.

(a) Artic. 3. p. 145.
(b) Inſtit. l. 6. c. 5. p. 462.
(c) In 1 Cor. 11. p. 528.
(d) De Orig. Altar c. 6. p. 35.
(e) De Miſſ. l. 2. c. 1. p. 177.
(f) Reſp. a la Repliq. Controv. 12.

*Altar*

*Altar* ſtood *along* the *Eaſtern Wall*, and becauſe fixed in the *Middle* of that Wall, is ſayd to be in the *midſt* of the *Chancell*, a *Grecian* would not call ſuch a poſture, ἐν μέσῳ, or underſtand what you meant when you ſayd ſo; but, ἀπεναντίον τῦ μέσου, as (g) *Euclide* himſelf terms it, *over-aneanſt the middle of the wall*; as the *Septuagint* deſcribe the ſituation of the *Altar of Incenſe* (which is your own inſtance in the next line) to be (h) ἀπεναντίον τῦ καταπετάσματος, *over-aneanſt the veil of the Temple*. Nor is it conceivable how this *Altar* ſhould be in the middle between North and South, rather then in the middle between Eaſt and Weſt; All ſubſtantiall bodies here on Earth being equally meaſureable by thoſe foure poſtures of the Heavens, as the (i) *Philoſopher* tells us.

(g) *Elem. l. 1. propoſ. 32.*

(h) *Exod. 30. 5.*

(i) *Ariſtot. de cœlo, & mundo, l. 1.*

But (like a child in a ſandy bank) look what fine ſtructure the *Doctour* had here built up with one hand, he ſtraight-way in the very next words of all, pulls down with the other. (k) For now *the Altar might poſſibly be plac't in the Middle of the Church, in imitation of the Iews, with whom this people were mingled.* Well, this *Doctour* is full of *Miracles* in his writings. I had read of an (l) *Altar* heretofore, ſuddenly got up from Earth to Heaven; but of an *Altar* ſo ſoon toppled down from Heaven to Earth, I never read before this time. But he had as good let the *Altar* alone, where he had plac't it: For it ſhall not ſerve his turne. For *Tyre* though it was in *Syria*; (m) *yet were the people thereof never mingled with the Iews, nor the Iews with them, untill their embracing of the Chriſtian*

(k) *Pag. 54.*

(l) *Piccol. De Stellis fixis, Cùm victoriam obtinuiſſent Dii, Aram inter ſidera collocârunt, p. 50.*

(m) *Adrichom in Aſer, in deſcript. Tyri. pag. 10. c. 2.*

*Faith, after the utter ruine and ſubverſion of that Nation*, ſaith *Adrichomius*. Nor was the *Altar of Incenſe in the midſt of the Temple*, as (*n*) he likewiſe unlearnedly relates. (*o*) For *Herods* Temple was ſixty cubits long; twenty within, and fourty without the Veil: And this *Altar* was cloſe unto the Veil; as (*p*) *Toſtatus* and (*q*) *Ribera* do faſten it; and therefore farre from the *midſt of the Temple*. But it ſtood indeed in another *midſt*; in the *midſt* between the *Table* on the North, and the *Candleſtick* on the South thereof, ſaith (*r*) *Philo Iudæus*. Nor laſtly is any thing obſerved truly (though the refuting thereof be altogether impertinent) which this man ſets down in all this Section; unleſſe it be, that the word *Altar* is named in *Euſebius*. It is not true, that *the Gate or Entrance of this Church is ſaid to be open to the Eaſt*: nor is there any ſuch thing in *Euſebius*. It is not πύλη, but πρόπυλον not a *Gate*, but a *Portico*, or a *ſhady walk*; nor is it of the *Church*, but περιτειχίσματος, of the *Cloiſter about the Church*. To be ſhort, there is (as I ſaid even now) in this paſſage nothing related ſincerely, but, that the word θυσιαστήριον is there indeed. But then it is as ſincerely to be replied, that this *Altar* is by and by after interpreted to be a *Metaphorical Altar*; τὸ ἁγιάζειν ἡμᾶς, the *Sanctification of a Chriſtian Soul*; as we heard (*ſ*) before. And ſo much for *Euſebius*. The next he takes in hand, is the *fifth Councell of Conſtantinople*, (*t*) *as it is there called* (by poore B. *Jewell* that never ſaw it) *being indeed the Councell* ſub Agapeto & Menna. And how ſhould we have

(*n*) Pag. 54.

(*o*) *Joſephus de bello Iudaico, l. 6. c. 6.*

(*p*) *In Exod. 30. 5.*

(*q*) *De Templo, l. 2. c. 8.*

(*r*) *Lib. 3. De vita Moſis.*

(*ſ*) *Cap. 4.*

(*t*) Pag. 54.

have done, had we not known under whom this *Councell* was held? and any man would swear, that correcting B. *Jewell* so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this *Councell* was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus of blessed memory*, &c. It was held by *Menna* the Patriarch, in the vacancy of the See of *Rome*, between *Agapetus* and *Sylverius*, as (u) *Binius*, (x) *Caranza*, and (y) *Coriolanus* do state it. Well, in this *Councell* he findes, that κύκλῳ τὰ θυσιαστηρίου, *cannot be properly interpreted (as B.* Jewell *would have it) round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation, round about the Throne.* I had thought the Throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compasse it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authours* hath he for this new *conceipt*, to weigh down these great Names that expound it otherwise, as (z) *Bishop Jewell*, (a) *Mornay*, (b) *Hospinian*, and others? None, but the *learned judicious Divine* his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those postures in *Heaven*; Σοὶ πορίσταντ κύκλῳ τὰ Σεραφείμ, *The*

(u) *Binius, tom. 2. Concil. p. 422.*
(x) *Præsidente Mennâ Patriarchâ, p. 164.*
(y) *Breviar. Chronol p. 166. tempore interregni, & summ. Concil. p. 454.*
(z) *Artic. 3. p. 143.*
(a) *De Missa, l. 2. c. 1.*
(b) *Lib. De Orig. Altar. c. 6.*
(c) *Bibl. vet. Patr. tom. 2. p. 45. See likewise Dionysius, Athanas. and Chrys. cited by the B. of Duresme, to the phrase of* κυκλοῦν *and* περιστάναι τὸ θυσιαστήριον. *Instit. l. 6. c. 5.*

*Seraphims ſtand round about thee, in orbem*, in a ring, or perfect Circle, as *Gentian Hervet* doth there expound it.

And for the paſſage in the *Councell*, ἐν κύκλῳ, I will be bold to ſay, that it cannot poſſibly be thus interpreted in *Greek* or *Latine*, if we examine but the phraſe it ſelf. For the *Greek*; (*d*) *Budæus* handles of purpoſe all the κυκλόσεις and *compaſſings* in this kinde, that are to be found in any good Au hour, and hath not one acception of the word for an *imperfect compaſſing about*. The Greek (*e*) Scholiaſt upon *Homer* will have that onely to be termed *Circular* ὃ γωνίαν οὐκ ἔχει, *which hath in it no Corner at all*, as your eye will let you ſee all your *half-Moons* have. And (*f*) *Heſychius*, an excellent *Grammarian*, doth tell us, that in *Geometry*, a *Circle* is *a kinde of Circumference caried about with one line*: which cannot be ſaid of men ſtanding in a *half-Circle* before the front of a Throne, or the face of a King, according to this *Engliſh* Phraſer. And then if we come to the *Latine*, *Tully* himſelf doth end the Controverſie, putting both the words with their differences before our eyes. (*g*) *Circulos aut ſemicirculos conſectari*. Intimating by the former, ſaith (*h*) *Budæus*, a Company of men *in orbem collectorum*, gathered into a perfect round; by the later, a concourſe of people before one man, as it might be before a publick Reader in Philoſophy. Where you finde a cleare diſtinction between a *Circle* and *half-Circle*. I will conclude this Grammaticall Queſtion,

(*d*) See Budæus Comm. p. 1494. & 1495.

(*e*) Euſtath. in ultim. Iliad. pag. 1462.

(*f*) In Verbo Κύκλ.

(*g*) Cicero l. 1. De finibus.

(*h*) Comment. L. Gr. p. 1494.

Queſtion, with *Euſtathius* his note upon *Pandarus* his Bow; where (*i*) *Homer* ſaith, —κυκλοτερὲς μέγα τόξον ἔτεινε, That he drew his Bow into a perfect *Circle*. Whereupon *Euſtathius* obſerves, that the Bow of it ſelfe cannot be ſaid to be κύκλος, a *Circle*, but ϛολὶς or ἀγκύλος, a bowed or crooked thing, untill the Armes of the Archer draw it with ſuch a ſtrength, that both the ends meeting in one, do faſhion the Bow to a perfect Circle. And ſo the people flocking about the *Altar* in this *Councell*, did not reſemble a bended onely (which *Homer* would have expreſt by ϛολιὸς or ἀγκύλως) but a full-drawn Bow, (which *Homer* will have to be κυκλοτερὲς) and therefore are ſaid to ſtand about the *Altar* ἀμφὶ κύκλῳ, in a *perfect Circle*.

(*i*) Iliad 4. Which *Nazianzen* imitates in his deſcription of the devill. Ἐγγὺς ὁ τοξάϛης, τόξῳ δ' ἐπὶ πικρὸς ὀϊστὸς. Νέρθε κύκλον ἄγει δακτύλων ἐν γλυφίσι. *Naz. carm.* 54.

But to leave the *Grammar*, and come unto the *Buſineſſe*. There is nothing more cleare in Antiquity, then, that not onely this *Altar* in *Conſtantinople*, but all the *Altars* and *Communion-tables* in all the *Eaſtern Churches* were ſo ſituated and diſpoſed, as they might be compaſſed round about by the *Prieſts* and *Deacons*. *In the* Βῆμα, *or Chancell, there be two Altars, whereof the greater ſtands in the midſt of that Room, and the leſſer cloſe by, at the left ſide of the greater*; (*k*) ſaith *Genetian Hervet*. *There be in thoſe Churches two Altars: the greater is in the midſt, and called the holy Table; the leſſer is called the* Propheſis *or Table of Propoſition*, ſaith the (*l*) Setter forth of the *Greek* and *Latine Liturgies*. *In the* Greek *Temples there is but one high* Altar, *and that placed in the middle of the Quire*, ſaith

(*k*) *Adlectorem*, in the tranſlat. of the Greek Liturg. 1560. p. 115.

(*l*) Biblioth. vet. Patrum tom. 2. in Annot.

(m) Claudius Saintes. Κυκλώσω, *I will compaſſe about thine Altar*, ſaith the Prieſt, in S. (n) *Peters Liturgie*. *Be not aſhamed, O Lord, of any of us that compaſſe thy holy Altar*, ſaith S. *Baſil* in his *Liturgy*. *The Deacon takes the Cenſer and fumes the holy Table* κύκλῳ, *i. e.* circumcirca, ſaith *Hervetus*, *round about*, in S. *Chryſoſtomes Liturgy*. And in another place of the ſame *Liturgy*, the *Deacon* perfumes the *holy Table* (p) γύρωθεν, *in all the circuit and compaſſe thereof*. Laſtly, (q) *Syneſius* ſaith, that he will κυκλώσειν, *compaſſe about* the *Altar* of God, in one of his Epiſtles. Where you may obſerve, that theſe three laſt, together with the Prieſt in S. *Peters* Liturgie, are but ſingle men, and cannot poſſibly be expounded to go about the *Altar*, in the *Doctours* abſurd Interpretation. For ſtanding in the face of the *holy Table*, as Noble-men do before a *King*, is not for one man to *compaſſe about*, or for one man to *incenſe about* the *holy Table*.

Having made ſport in the *Greek* with the *Councell of Conſtantinople*, he doth as much in the *Latin* with S. *Auguſtine*. *The like miſtake there is, if it be lawfull ſo to ſay* (as no doubt it is lawfull for ſuch as you are to ſay any thing;

(r) *Hæc ara tuebitur omnes:*

having, if any man ſhould call you in Queſtion, an *Altar*, as the Poet ſaith, to fly unto) *A miſtake there is*, ſaith (ſ) he, *in the words of S. Auſtin.* For *that which hath been alledged from him, being the* 46 *Sermon, not the* 42, (Another correction of *Magneficat*; the (t) Sermon being the 46 in the late, but the 42 in *Bedes* Numeration, which Biſhop *Iewell*

(m) In his Edition of the Greek Liturg. at Paris, 1560.
(n) Pag. 12, as it is ſet forth in G. L. by S. Andr.
(o) Biblioth. Vet. Patr. tom. 2 p. 64.
(p) Ibid. p 40.
(q) Conſtit. altera habita ad Thatalæum.
(r) *Virgil. Æneid*, 1.
(ſ) Pag 55.
(t) *Theolog. Lovan. in Oper. S. Auguſtin. Tom.* 10.

*Iewell* followed) *Mensa ipsius est illa in medio constituta, clearly*, and without ambiguities, *is not to be interpreted, as it is translated* (by B. (u) *Iewell*, and B. (x) *Morton*, and applied in the same sense by (y) *Mornay*, (z) *Hospinian*, (a) *Rivet*, and all our Divines,) *the Table set here in the midst, but, the Table which is here before you.* Now because he saith it appeares so *clearly*; I will appeal, not to those great *Worthies* I named even now, but to every *School-boy*, Whether *literally* and *Grammatically*, *Medium* doth not signifie the *middle part or space*; (being in truth a *Geometricall* word of proportion, as *Aristotle* notes in his (b) *Ethicks*) and whether, when it signifieth *a thing set before us*, it be not every where taken for a *Metaphor*, and a *figurative Phrase*; when a *Reason* or any other thing, (c) *not so obvious before*, is newly produced, and so presented unto us; as if a massy substance should be so layd in the midst between us, that (unlesse we close our eyes) we cannot but behold it. The *Greek* (from whence the *Latine* word, as (d) *Scaliger* observes, is derived) is therefore call'd μέσον because it doth (e) μετέχειν τὰ ἴσα *take out an even share or proportion from either extreme*; which every thing doth not do that is *only set before us.* And (because these conceipts are fitter a great deale to be refuted by *School-boyes* then *Divines*) observe I pray you, that the *Latine* word for a *Table* was not always *Mensa*, but at the first *Mesa*, from the Greek word μέσα, saith (f) *Varro*; *because this Vtensill*, saith he, *is ever plac'd in the very middle space between us.* So that according to this great

(u) *Artic.* 3. *p.* 145.
(x) *Instit. l.* 6. *c.* 5
(y) *De Missa, l.* 2 *c.* 1.
(z) *De Orig. Altar. ubi su. rá.*
(a) *Cathol. Orthod. tom.* 1. *q.* 29. *p.* 514.
(b) *Lib.* 5. *c.* 7.
(c) Hæc non sunt quæsita ex occulto aliquo genere literarum, sed sumpta de medio. *Cic. Orat pro domo sua.* In medio posita, *Things obvious to every o e. Idem, lib.* 1. *de Oratore.*
(d) *De Causis Linguæ Latinæ.*
(e) *Etym. magn.* or, μετέχειν τῆς ἰσότητος. *Phavorin.*
(f) *Mesa* quod à nobis *media*, à Græcis μέσα, *mensa* dicit potest. *De Lingua Latina, l.* 4.

great and ancient *Critick*, (with whom the (g) modern do concurre) it cannot properly be called a *Table*, unles it be placed, as S. *Auſtin* reports it, *in Medio*, in the Middle. But however *Etymologies* may ſeem more *pretty* then *weighty* Arguments, it is impoſſible it ſhould be uſed by S. *Auſtin* in this place in that *Metaphoricall* ſenſe, *which is here before you.* For the man will not be ſo ſenſeleſſe, I preſume, as to ſay, that *Medium* doth properly ſignifie *before*; as that the *Vertue* in *Ethicks* is to ſtand *before* the two *Vices*, or the *Argument* in *Logick* to ſtand alwayes *before* the two *Extremes*: but that he explaines his meaning by that other Phraſe, (h) *afferre in Medium, to bring it to us, or before us*; ſo as we may uſe it as freely, if we pleaſe, as we do the meat and drink upon the table, for that very purpoſe layd before us. *Such and ſuch a thing was then to ſeek, but now* afferam in Medium, *I will lay it before you.* Now will I make a *Schoolboy* (whom with his book of *Phraſes* the *Doctour* hath given us for a Companion in this place) eaſily conceive, that S. *Auſtin* could not poſſibly mean it ſo in theſe words: (though the *Doctour*, when he ſcrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or *the Sacrament of that Table*, was not *to be brought unto, nor to be ſet before theſe*, to whom S. *Auſtin* addreſſeth his ſpeach in this place. For he ſpeaks unto the (i) *Audientes*, a ſort of *Catechumeni*, and not unto the *Fideles*, or *Faithfull*, in this Paſſage. He tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bids them

ply

(g) *Martin. in Lexico. Brocenſis, In Covarruvias Spaniſh Dictionary.*

(h) Pag. 56.

(i) Vnum genus Catechumenorum, qui audiebant verbum Dei, ſed nondum petierunt Baptiſmum, dicebatur *Audientes*, ſive *Auditores*. *Iuſtell. in Cod. Can. Eccleſ. vet. pag.* 150. And they ſtood ἐκτὸς τῆς ἐκκλησίας, without the Church, untill the reading of the Goſpell. *The Scholar Harmonop. Tom.* 1. *pag.* 53.

ply it hard, that from *Hearers* becoming *Vnderſtanders*, they may in time become *Receivers*; and ſo be fed by this *Sacrament* at the *Lords Table*. And becauſe that very word might amaze thoſe *Novices*, who were never ſo timely to be inſtructed in theſe myſteries, and did not know what Table that ſhould be, which S. *Auſtin* call'd the *Lords Table*, (*k*) (being ever driven out by the *Deacon*, when the *Prieſt* began to approach the *holy Table*) S. *Auſtin* tells them, that the *Lords Table* is that *Table in medio conſtituta*. How is that? *Brought unto them*, or *ready for them*? Soft and fair; nothing ſo. They are yet but *Audientes*, and have a great while (*l*) χρονίζειν, *to Time it*, (as you heard before) many degrees to get thorow yer *it* come to that. They muſt be (*m*) *genuflectentes*, *knee-benders*, as the *Councell* calls them: they muſt be (*n*) *Competentes*, *ſuiters*, ſaith S. *Auſtin*: they muſt be (*o*) *Intincti*, *dipped in the Font*, as *Tertullian* terms it; before this *Table* be either *brought unto them*, or *ready for them*. *It* is not *ready for them*, before they be *ready for it*. But that's the *Lords Table* there, ſaith S. *Auſtin*, which you ſee placed in the *midſt* of the Church. For were it in the Chancell, you could not be admitted to draw ſo neare, as to ſee and view it: and could you but by chance get a (*p*) glimpſe of the ſame, you were inſtantly (all diſcipline notwithſtanding) to be baptized. Ply then your Catechiſmes and Sermons apace, that you may not only ſee it, but partake of it. This none are admitted to do but the *Faithfull*; nor is it to be expected of *you*,

(*k*) When thoſe words were thundered by the Deacon, προέλθετε, *Zonar. in Concil. Neocæſ. p.* 305.

(*l*) For we uſe to make them χρονίζειν εἰς τὴν ἐκκλησίαν, to come by little and little unto the Church, that we may keep them the longer. *Concil. Conſtantinop.* 1. *Canon.* 7. Leſt any root of bitterneſſe lurked in them. *Rupert. de divin. offic. l.* 4. *c.* 18. And thereupon ſeven Scrutinies paſs'd upon them, to ſee, *an eſſent in Fide ſtabiliti. Vaſq. de Bapt. q.* 71. *art.* 4.

(*m*) *Neocæſ. Can* 5.

(*n*) Paſcha propinquante, dedit nomen inter alios competentes. *Lib. de cura pro mortuis, c.* 12. Tanquam qui jam Baptiſmũ peterent. *Beat. Rhen. Præf. in Lit. Chryſ.*

(*o*) *Lib. de Pœnitentia.* (*p*) *Albaſp. Obſervat. l.* 2. *Obſervat.* 2. *ex antiquo Canone.*

(q) untill after two or three further *degrees* of *Eccleſiaſtical diſcipline*, you do your ſelves likewiſe grow to be of the number of the *Faithfull*. And whether we ſhall believe this *School-boys* device, or S. *Auguſtine* expounded by himſelf and all Antiquity, I leave to the conſideration of the learned Reader.

(q) Being as yet Gods Biſognos, as it were, Tyrones Dei, *Aug. l 2. De Orthod fide, ad Catechum. c. 1.* Novitioli, *Tertul. de Pœnit. c. 6. And their Pew was* extra Eccleſiam. *La Cerda vol. 1 l. 5 p. 275.* Ἐξω τῆς Ἐκκλησίας, ἐν τῷ νάρθηκι. *Theorianus in Legat. Armen.*

But what needs this wreſting and writhing of *Hiſtories*, *Fathers*, and *generall Councels*? Is it ſuch a new thing in *Iſrael*, that the *Tables* heretofore, and the *high Altars* afterwards, did ſtand in the midſt of the *Church* or *Chancell*? or at leaſtwiſe, ſo far from the wall, as the *Prieſts* and *Deacons* might ſtand round about them? Did ever any learned *Papiſt* make a queſtion of it? Let this fellow but travell into any part of the World where *Altars* ſtand, and he cannot but bluſh to impoſe ſuch *Dreams* upon the people. For the practice of the *Eaſtern Church*, I have already ſet down rather too many, then too few Examples. I will do the like now for the *weſtern Church*; Firſt quoting the Authorities of ſome learned *Pontifician* Writers, ancient and modern: And then the *Precedents* anſwering theſe Authorities in all Ages and in all Countreys whatſoever. Howbeit I found ſome difficulty herein: for being laught at by all *Strangers* for making unto them ſuch a fooliſh *Queſtion*, as they deem'd it; when I came home to my Study and mine own Books, I found it ſuch a *ſilly thing, that very eaſineſſe made it hard to be related in ſerious manner*: as (r) M. *Hooker* ſpeaks

(r) *Eccleſ. Pol. lib. 4. diſt. 14.*

ſpeaks of not an unlike ſubject.

For my *Authours*; I will begin with (*f*) *Walafridus Strabo*: who though he was but a blinker, and ſaw (as this *Doctour* doth) but with *half an eye*; yet could he ſee, that the Chriſtians in the beginning did place their *Altars indifferently*, *in diverſas plagas*, Eaſt, Weſt, North, and South; and gives a reaſon for it not to be eaſily refuted; *Quia non eſt locus, ubi non eſt Deus.* God is as well the God of the Weſt, North, and South, as he is of the Eaſt: and it is *Paganiſh* (as (*t*) *Minutius Felix* well obſerves) to make him more propitious in any one Corner of the world, then he is in another. And this *Strabo* died about the (*u*) yeare 846. One (*x*) *Aloyſius Novarinus* writes as much, upon thoſe words, *Circundabo Altare tuum*; That their ſituation was ſuch in former times, that the Prieſts might encompaſſe round about the *holy Altar*. But the moſt learned in our Age, of all that have dealt with Rites and Ceremonies, is *Ioſephus Vicecomes*; who both out of the Tombs and Sepulchres of the Martyrs (the firſt place elected in the Church for *fixing* of *Altars*) and eſpecially out of that paſſage in *Euſebius* we ſpake of before, takes it for a very clear and indubitable Aſſertion, (*y*) *Altaria medio in Templo allocata fuiſſe*, that *Altars* were placed heretofore in the *midſt* of the Church. And (*z*) *Bellarmine* himſelf together with (*a*) *Suarez*, do willingly allow they may be fixt in any poſture *propter loci commoditatem*, if the *conveniency* of the *place*

(*f*) *Lib de rebus Eccleſiaſticis*, c. 4.

(*t*) Deo cuncta plena ſunt. Vbique non tantùm nobis proximus, ſed infuſus eſt. *p.* 75. Iſta non prima & maxima contumelia eſt, habitationibus Deos habere diſtrictos? *Arnob. l.* 6.

(*u*) *Guilielm. Eiſeng. citatus à Melchiore Hittorpio, procem. in Walafridum.*

(*x*) *Sacrorum Electorum, l.* 2. c. 3.

(*y*) *Lib.* 2. *de Antiquis Miſſæ ritibus*, c. 28.

(*z*) *De cultu Sanctorum, l.* 3. c. 2.

(*a*) *In* 3 *partem, tom.* 3. *diſput.* 81. *ſect.* 6.

shall so require it. But the main Authority I relie upon, is the *(b) Roman Pontifical.* Which in the Ceremonies of the Consecration of the *Altar*, enjoyns the *Bishop* (in three severall places at least) to *compasse* the *Altar*, *circumcirca*, *round about*: Which were it *fastened* to the *East-end*, were impossible for a Mouse to perform, without a good *minde* prepared before-hand for the fitter accomplishment of that *service*. And these Authours may suffice for a Question that admits of no more difficulty.

(b) *Rom. Pontific. Greg.* 13. Circuit ter Altare, *p.* 144. sem. l, 145. semel, 146. *and the chaplain must perfume it* continuè circumeundo, *p.* 144.

In the *Precedents*, I will begin with *Rome* it self; And first, with the famous place called *(c) Catacombe* (a word of a mongrell composition, half *Greek*, half *Latin*, and signifying as much as *near the Tombs*) a kind of vaulted Church under the earth in a manner, of a semicircular form, seated not unhandsomly round about; wherein the ancient Bishops of *Rome* were wont to repose themselves in time of *persecution*. *(d)* In the very midst whereof there stands a most ancient *Altar* of Marble, under the which lay for a time the Bodies of S. *Peter* and S. *Paul*, and upon the which it was not lawfull heretofore for any to *officiate* beside the *Pope* himself, untill *Paulus Quintus*, in our memory, licensed by a speciall Bull, all other approved *Priests* to do the like. That's for the time *past*. For the *present*, S. *Peters* Body being removed by *Constantine* unto S. *Peters Church* in the *Vatican*, and the great *Altar*, called *Altare Maggiore*, consecrated by Pope *Sylvester* over the

(c) *Baron. Martyrolog. Rom. Jan.* 20.

(d) *Roma Sotterran l.* 3. *c.* 13. In medio de questo ædificio, e un antiquissimo Altare, &c.

the ſame (which is recorded in a Book kept in that Church, called *Codex S. Petri*, preſerved to this day) the poſture of this *high Altar* was in the *midſt* of the Quire, and ſuch from the beginning, that (*e*) *Clemens Octavus* had room enough to erect a new *Altar ſopra di eſſo*, above this former *Altar:* which he conſecrated, aſſiſted with 38 Cardinals, 26. of *June*, 1594. And this very Pope, *Vrbane* the eighth, reedifying and enhanſing the old *Altar*, did not offer to change the poſition or ſituation of the ſame. So that the *Pope* himſelf is more tractable in this point, then this heady *Authour*. From *Rome* I muſt lead you, as my Books lead me, to *Millain*, and let you ſee, that untill Cardinall *Borromæus* (made a *Saint* it ſeems for this ſervice) did demoliſh them, the *Altars* had an *indifferent* ſituation in *any part* of the Church; as, under the (*f*) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayſed; and under the *Reading-deſk*, where the Goſpell was delivered. And this continued thus, untill within theſe threeſcore yeares. And yet in this ſevere *Reformation*, which that *Cardinall* made in all the Churches of the State of *Millain*, he doth (*g*) require, that there be left a ſpace of *eight Cubits* at the leaſt between the *high Altar* and the *wall*, to admit the aſſiſtance of more *Prieſts* and *Deacons*, at *Feaſts* of *Dedications*, and other Appointments of *ſolemne Maſſes*. And this is more liberty yet, then our *Doctour* will afford. Howbeit, this *Cardinall* was ſo ſe-

(*e*) *Roma Sotterran. lib. 3. c. 4. pag. 31.*

(*f*) *Actor. Eccleſ. Mediolan. part. 4. l. 1. de fabr. Eccleſ. p. 569.*

(*g*) *Actor. Eccleſ. Mediolan. part. 4. l. 1. de fabr. Eccleſ. p. 567.*

were a *Prelate*, that he was once ſhot at with a *Piſtoll* by ſome of his (*h*) *Clergie*: whereas God forbid that any man ſhould diſcharge ought at D. *Coal*, unleſſe it be a *Shot* of *Jeſts*, or a *Peal* of *Laughter*.

(*h*) By Farina one of the Order of the Humiliati, ſet on by 3 Friers of the ſame Order Ripamontius Hiſt. Eccleſ. Mediolan. parte 3. l. 3. p. 155.

From *Italy*, my Books tranſport me to *Germany*, where I heare (*i*) *Witikind* the ancient *Saxon* telling *Charles the Great* (who much endeavoured, and at laſt effected his Converſion to Chriſtianity) *that he obſerved a great deal of cheerfulneſſe and alacrity in the Emperours face* (*caſt down before*) *when he began to approach that Table which was in the* midſt *of the Church*. And (*k*) *Hoſpinian* tells us, that in the Reformation which the *Helvetians* made at *Tigure*, 1527, they found that of old time the *Font* had been ſituated in that very place, where the *Popiſh high Altar* was then demoliſhed. And looking for more, I find that (*l*) *Chemnitius* notes that *Altar* in the *Vatican* we ſpake of before, to be placed, *ante Chorum*, before the very *Quire*; which my former *Authour* had not obſerved: And that (*m*) *Beatus Rhenanus* makes a generall obſervation, that theſe *Wall-altars* in *Europe*, are nothing ſo *ancient* as the *Churches*, but of a much *freſher* and *later* Erection. Which D. (*n*) *Fulk* proves both of our *Altars* and *Chancells* here in *England*, by many pregnant *conjectures* and probabilities.

(*i*) Crantz. in Metrop. l. 1. c. 24.

(*k*) Libr. de Origine Altar. c. 6. pag. 35.

(*l*) Exam. Concil. Trid parte 4. p. 84.

(*m*) Præfat. ante Liturg. chryſ.

(*n*) An Anſwer of a true Chriſtian, p. 56.

In *France*, they do not faſten (as I am informed) the *high Altars* to the *Wall*, but the *leſſer* or *Requiem-Altars* onely. In my (*o*) Books I find a moſt rich *Table* in the Abbey-church of S. *Denys*, all

(*o*) Le Theatre des Antiquitez de Paris, l. 4. p. 1098. out of Sugerius a m. ſ. of that Abbey.

all of beaten gold, encha'ſt round about with rich and curious precious ſtones : to the beautifying whereof (as the Children of *Iſrael*, to the enriching of the Sanctuary) the *Kings, Princes, Prelates*, and *Nobles* of that Kingdom, parted with the Stones of their chiefeſt Rings; as *Sugerius* an ancient Abbat, who hath recorded all the Curioſities of that religious houſe, doth report at large. This *Table* is not laid *along the Wall*, but ſtands *Table-wiſe*; and by the *Inſcription*, muſt needs have been uſed heretofore for a *Communion-table* : It being this,

*Da pro præſenti, Cœli menſâ ſatiari :*
*Significata magis ſignificante placent.*

That is,

*Let this food us for Heavenly food enable,*
*The ſignifying for ſignified Table.*

I do (p) reade likewiſe, that the *holy Altar* in the ſame Church placed before the Tomb of *Charles the Bald*, ſtands in a manner in the midſt of that *Room*. But theſe poſtures are no ſtrangers in that *Country*.

(p) *Le Theatre des Antiquit. l. 4. p. 1102.*

Now having led you a long round to viſit the ſites of the *Altars* in *Rome*, *Italy*, *France*, and *Germany*, I will bring you home again unto your own *Country*, and deſire you to mark well, how *Auſtin* the Apoſtle of the *Saxons*, plac'd his firſt *Altar* in the Cathedrall Church at *Dover*, dedicated to S. *Peter* and S. *Paul*. This Church hath (q) *in medio ſui penè*, almoſt in the very midſt thereof, *an Altar, dedicated to the honour of S.* Gregory *the Pope. Vpon the which the Prieſt of the place doth every*

(q) *Beda Eccleſ. Hiſtor. Gentis Anglor. l. 2. c. 3.*

*every Sabbath-day perform the* Agends *of this* Auſtin *and S.* Gregory. And ſhall we believe, that no *Church* of all the *Engliſh* Nation, did imitate herein her firſt *Metropolis* ? It is impoſſible it ſhould be ſo. But we may the more reaſonably preſume, the *Conjecture* ( for I dare not otherwiſe propound it) of D. (r) *Fulk* to be worthy of further conſideration. That *if you mark the moſt part of the old Churches in* England, *you ſhall plainly ſee, that the Chancells are but additions builded ſince the Churches.* Alſo that ſome Churches are builded *round*, as one in *Cambridge*, and the *Temple* in *London*; to which may be added the old *Pantheon* in *Rome*, call'd by the Moderns, *Santa Maria Rotunda.* And many Churches (if you mark it) which are of the *Gothick* building, have their ſteeples at the *Eaſt-end.* Laſtly, a number of our old Churches have their *Iles* of ſuch a perfect *Croſſe*, that they cannot poſſibly ſee either *high Altar*, or ſo much as the *Chancell.* A ſhrewd Argument that the *holy Tables* in *England* were not *fixed* as the *Piety of the Times* would now have them, when theſe *Churches* were firſt erected. I will conclude all this diſcourſe with a couple of rich and curious *Tables*, preſented unto the two great *Mother-Churches* of the World, *Rome* & *Conſtantinople*, and leave it to your *conſiderations*, whether they were ſo richly enchas't and adorned to lie *along againſt the ſtone-wall.* The firſt was (ſ) *Pulcheria's* θαυμάσιον πρᾶγμα, *a miraculous thing for wealth, all of Gold and pretious ſtones*, and wrought thus of purpoſe by that incomparable Lady, εἰς ἱερὰν τράπεζαν, for a *holy*

(r) *An Anſwer of a true Chriſtian to a counterf. Catholick, Artic.* 14.

(ſ) *Sozom Hiſt. Eccl. l.* 9. *c.* 1. *Niceph. Calliſt. lib.* 14. *c.* 2.

*holy Table*, as both the *Greek* Hiſtorians affirm. The ſecond was ſent from *France*, by K. (t) *Pipin* to Pope *Stephen*, and by him to be dedicated to S. *Peter*, and falling ſhort of that *Pope*, came into the hands of *Paul* his Succeſſour: Who in his Letter back again to the King, doth not ſay he turn'd it to an *Altar*; but that upon that very *Table*, which he received with *Hymnes*, and *Letanies*, and conſecrated with *Oyle*, *he offered Sacrifice of Praiſe to Almighty God for the proſperity of his Kingdome.* This *Table* is ſtill in *Rome*, and was never laid *along* any Wall. And becauſe I will be better then my promiſe, I will propound unto you a third *Table*, farre exceeding the other two, as having in it all the riches of the Land, and Sea (as mine *Authour* deſcribes it.) And this was really, ἁγία τράπεζα, a *holy Table*, offered up by *Iuſtinian* in the Temple of *Sophia* in *Conſtantinople*. This had a long & admirable (u) *Inſcription* engraven, γύρωθεν, *round about it*, Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, &c. *We offer here Thine of Thine unto Thee, &c.* Half which *Inſcription* could not have been ſeen, had this *Table* layn *along the Wall*. And ſo much in defence of B. *Iewels* expoſition of that Paſſage in S. *Auguſtine*.

(t) *Concil. Sirm. Tom.* 2. *pag.* 51. *ad Ann.* 761.

(u) *Georgius Cedrenus Compend. Hiſtor. ad Annum* 32. *Juſtiniani, p.* 317. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν ἐν ἁπλότητι καρδίας, καὶ ἐν εὐφροσύνῃ προσηνέγκαμεν τὴν ἑαυτῶν θυσίαν, καὶ ἐν ἀγαλλιάσει τὰ δῶρα ἡμῶν ἀνεθήκαμεν τῷ Θεῷ, ὁ προσδεξάμενος ἐν τῷ ὑψηλῷ καὶ ἁγίῳ οὐρανῷ, καὶ εὐλογήσας ἡμᾶς ἐν τῷ εὐδοκῆσαι διατηρῆσαι, καὶ ἐπαυξῆσαι, ἵνα ἡμῖν ἐπιτρέψας, εἰς τὴν ἰδίαν σου δόξαν ἀνύσωσι, καὶ φυλάξῃ παρεισφέρειας τὴν ἁγίαν θεοτόκον καὶ ἀειπαρθένον Μαρίαν.

The laſt Authour quoted by B. *Iewell*, is *Durandus*, whom this man turns over with another *Flamme*; That, *In medio Eccleſiæ aperui os meum*, is as much in good *Engliſh*, as, *I opened my mouth in the midſt of the Altar.* So that theſe two words, *In Medio*,

*Illud* (x) *Cornupiæ eſt, ubi ineſt quicquid velit:*

(x) i. *Cornucopiæ, Plautus in Pſeudolo.*

It is his *Cogging-box*, to ſtrike what Caſts of the Dice he liſts to call for. If he have to do with *Euſebius*, *In medio* ſignifies, *between North and South*: If with S. *Auſtin*, *In medio* is to be conſtrued, *to us*, or, *before us*: But if with *Durandus*; why then, *In Medio* againſt him, is *in the midſt of the Altar*. But

*Durus Durandus jacet hîc in Marmore duro.*

That is,

*You do but knock, whilſt you 'gainſt Durand warble,*
*Your head of glaſſe againſt his head of Marble.*

For he doth with a witneſſe *aperire os ſuum*, open his mouth ſo wide in this point, that he devours all your Book at one Gobbet. (y) *Per Altare Cor noſtrum intelligitur, quod eſt in medio corporis, ſicut Altare in medio Eccleſiæ.* By the *Altar* is to be underſtood our *heart*, which is in the *midſt* of the *Body*, as the *Altar* is in the *midſt* of the *Church*. If you be a good *Ramiſt*, analyſe theſe words a little. No *ſenſible Sacrifice* is offerd upon the *Heart*; which makes an end of your firſt Section. A *materiall Altar* cannot become a *Predicate* to the *Heart*: which makes an end of your *ſecond* Section. The *Heart* is ſituated in the *middle*, and not in the *Heels* of a man; which gives a wipe to your *third* Section. So that you had been as good let *Durand* alone, to ſleep and take his nappe in *Moralizations* and *Allegories*, as awake him thus between Hawk and Buzzard, to blaſt the fair hopes of your expected Conqueſt.

(y) *Durand Rat. divin. l. 1. c. de Altari.*

But hang *Durand*; he is but a *Child* to thoſe

*gray*

*gray haires* and *hundreds of yeares*, that the *Wall-altar* is able to ſhew. And this ſhall be made to appeare in *one (z) word*, and all this Combate ended at one Blow. For as the *Greek* Proverb ſaith, that the *Fox* hath many tricks, but the *Hedgehog*, ἓν δὲ μέγα, though but *one*, yet a *great one*; to winde up himſelf towards a Combate, ſo that his Adverſary ſhall have nothing but (a) *Prickles* to fight againſt: So ſaith the *Doctour* here; that although B. *Iewell* was put to many ſhifts in this kinde, and to call for the helps of many *Fathers*, *Councells*, and *Canoniſts* to protect his cauſe; Yet my *Don Noſotros* will not lay hold on any ſuch poore advantage. *We will allege one Teſtimony, and no more but one*: Pero, *But ſuch a one as ſhall do the buſineſſe, as ſhall give very good aſſurance of that generall uſage*, (that the *holy Table* lay *Altarwiſe* all along the *Eaſt-end* of the Church) *and that is this*: Socrates *in his Eccleſiaſticall Hiſtory*, lib. 5. cap. 21. *ſpeaking of the different Cuſtomes in the Chriſtian Church, ſaith of the Church of* Antioch, *the chief City of* Syria, *that it was built in different manner from all other Churches. How ſo? Becauſe the* Altar *was not placed to the* Eaſtward, *but to the* Weſtward. Nicephorus, lib. 12. cap. 24. *obſerves it generally of all the* Altars *in that City, and note's withall, that they were ſituate in a different manner from all other* Altars. I have ſet down theſe words entirely and at large, becauſe I intend to let the Reader ſee the ſillineſſe of this *Braggard*, in underſtanding never a word aright of all this *paſſage*, which

(z) Pag. 56.

(a) Plin. Hiſtor. natural. l. 9. c. 12.

he ſo much inſiſts upon. And firſt, this muſt needs be a *Halt* he hath learn't from *(b) Lame Giles, to borrow Quotations, Miſtakes and all.* For this place of *Nicephorus* is not to be found, *lib.* 12. *cap.* 24. but *lib.* 12. *cap.* 34. And I beſhrew him for this trick, making me to reade *Nicephorus* all over in a manner to finde it out, and to run through ſo many ſtrange *Miracles*, that I am now much diſpoſed to believe any man that ſpeaks of his own, though not this *Doctour* yet, becauſe he ſpeaks (as you ſee) out of another mans knowledge. And for *Socrates* likewiſe, though in *Latine* he cites him right (according to *Muſculus* his Tranſlation) yet in the (*c*) *Greek* (which he takes upon him to have read) it is not *the* 21, but κβ', *the* 22. *Chapter.* So that this may be truly called, *Lame Giles his Haltings.* Secondly, both his Authours, *Socrates* and *Nicephorus*, when they enter into the diſcourſe of this Variety of *Rites* in the Chriſtian Churches, ſet down this Rule for a Proeme, That *it no way infringeth the Vnity of the Faith*; ſo as it is not materiall to the true *piety of the times*, how our *Tables* are placed Thirdly, theſe *Hiſtorians* do not note theſe *Rites* of the *Altars* of the City of *Antioch*, as different *from all other Altars*, (this is an addition of D. *Coal*) or *from the generall practice of the Church.* No ſuch matter. *Sed ab Eccleſia Romana Ceremoniis diſcrepâſſe*, that they varied in theſe Rites from the Church of *Rome* onely, as *(d) Ioſephus Vicecomes* proves at large. Fourthly, this man pitifully forgets himſelf, un-

(b) Pag. 20.

(c) See Socrat. ex officina Rob. Steph Lutet. Pariſ. 1544. p. 249.

(d) De Miſſe ritibus, lib. 2. c. 5.

unleſſe it be true what ſome report; that the *Pamphlet* was penn'd by more then one. Doth not he ſay that *Antioch is the chief City in Syria?* And did not he ſay, but two *(e)* leaves before, that *all the people in Syria might poſſibly place the Altar in the middle of the Church, to comply with, and allude unto the Iewiſh Altars?* *(f)* And was not both the *Temple* at *Hieruſalem*, and the *Altar* there, builded toward the *Weſt*? This *Doctour* may have a *good wit*, becauſe he hath a *very bad memory*. Fifthly, the man ſurely hath not ſeen the *Greek*, nor obſerved well *Muſculus* his Tranſlation. For neither *Socrates* nor *Nicephorus* do ſay, that the *Altars* were *placed to the weſt-ward*, or did *ſtand weſt-ward*. All theſe are miſtakings. *Socrates* doth not ſpeak at all of any θέσις or *poſition* of theſe *Altars*, but of the *Churches* onely. *Nicephorus* who copied him out, addes (beſides his Authour) the *poſture of the Altars*; but preſently corrects himſelf in *Socrates* his word, that his meaning was the ſame with *Socrates*, that the *Altars* there did ὁρᾶν not *ſtand*, but *look* and *carry an aſpect Weſt-ward*, where ever they were ſited and fixed. And this is the true point in Queſtion; not *where the Altars ſtood*, but to what part of the *heavens* he that *officia ed* upon the *Altar*, did *bend his looks*, as *Walafridus Strabo*, though (g) *pauper hebéſque*, a poore and heavie Authour, did better (*h*) ſtate it then this *Doctour*. It is true indeed, that (as theſe *Hiſtorians* write) the *Churches* & *Altars* muſt be built ἀντιπρόσωπος, *ſo as the Prieſt may turn a contrary way to that*

(e) *Pag.* 54.

(f) *See this prov'd by Dr. Willet, 6. generall Controverſ. q. 6.*

(g) *As he is pleaſed to call himſelf:* Hic pus exiguum Valafridus pauper hebéſq;. *though he was indeed* in omni doctrinarum genere celeberrimus. *Gulielm. Riſinger cited by Hittorius.*

(h) *De rebus Eccleſ. c. 4.*

*they do that pray onely to the East.* And this B. *Iewell* observes to be used at this day, (k) *in all the great Churches of* Millain, Naples, Lions, Mentz, *and* Rome, *and in the Church of S.* Laurence *in* Florence, *the Priest in his service standing towards the west; with his face still upon the People, howsoever their Altars be standing or placed.* Sixthly, This is utterly against what the man *labours for* all this while. He desires to (l) *stand at the North-end of a Table laid Altar-wise all along the wall*, looking (as that posture requires) towards the *South*; and to bring this *project* to passe, he makes (or would fain make) these two *Historians* to say, that the generall practice of the Church (besides a few places in *Antioch*) was to make their *Altars* ὀρᾷν, alwayes *to looke towards the East.* Howbeit properly the *Altars* cannot be said to *look* at all; but those onely that *officiate*, or *pray upon these Altars.* Lastly, the *Coal* being now quite spent, that he might be sure to go out with a stench, especially in the sense of those Readers that have any Noses, doth fain a *Tenet* to be maintained, which is opposed in all the *Letter*, *That Communion tables should not stand or be placed towards the East.* Who ever said so man? The *Writer* of the *Letter* is but too much for it, not allowing the ordinary exceptions of (m) *Bellarmine*, (n) *Suarez*, or (o) *Walafridus Strabo* before them, *that it might be otherwise, when the Conveniency of the building doth require it.* It may stand to the *East*, in the *body* of the *Church*, much more in the *body* of the *Chancell*, unlesse

(k) *Articl.* 3. *pag.* 146.

(l) *pag.* 23.

(m) De cultu Sanctor. l. 3. c. 3.

(n) *Suarez in* 3^am *partem Thom. ubi supra.*

(o) *De reb. Eccles.* 6. 4.

leſſe the man would have it planted in *Eden* ( where God planted his Orchard ) to be ſure it ſtood farre enough in the *Eaſt*.

I will conclude this Brangle with a better reaſon then any this doughty ſcribbler could think of, why all the Churches in thoſe parts had their *Altars* and *poſtures*, in the ſame *manner* that the *Temple* and *Synogogues* of the *Iews* were formerly contrived. Becauſe upon every occaſion of their Converſion to *Chriſtianity*, the entire *Synagogues* of the *Iews* undemoliſhed and unaltered, were turned in a trice to *Chriſtian Churches*, as you may read at large in two ſeverall *Greek* (p) Copies lately printed, of a Book written by S. *Athanaſius* under this title, *De paſſione Imaginis Domini noſtri, &c.* But how indifferent they were in the midſt of *Rome* it ſelf in thoſe primitive times how their *Churches* ſhould ſtand, the very *Titles* of the *Cardinals* preſerv'd to this day do clearly witneſſe, being all of them (in a manner) converted to *ſacred uſe* from the habitations of *private* men. Eſpecially that of our *Countrey-woman* (if we may believe our *Popiſh* (q) *Heralds*) the Lady *Claudia*, who ſuffering this part of her patrimony (the firſt lodging of S. *Peter* in that City) to deſcend upon her daughter by *Pudens*, gave an opportunity to have it converted to a *Title* and a *Church*, call'd at this day *Sancta Pudentiana*: A bluſhing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified) ſhould do very well to addreſſe more ſpeciall and peculiar devotions.

(o) *Ex M.S. Palatinis vetuſtiſſimis, Athanaſ. Oper. G. L. tom. 2. pag. 631. & 632. Peter Biſhop of Nicomedia atteſts this book. concil. Nicen. 2. Act. 4.*

(q) *Broughtons Eccleſ. Hiſtory of Brit. Age 1. c. 1. Parſons 3 Converſ. part 1. c. 1. p. 17. Baron. in Martyrolog. Roman. ad 19 May.*

And

And here I could make an end, if the *Doctours* ignorance would give me leave: Which I cannot endure ſhould abuſe ſo mild and patient a *Reader*, as hath held out ſo long a *Diſcourſe* of no more uſe or conſequence unto him in the reiglement of his Soule, or advantage of his Civill converſation. And that is, in his fooliſh definition of the *Diptychs* in the primitive Church, which is this; The (*r*) *Diptychs, i.e. The Commemoration of thoſe famous Prelates and other perſons of chief note, which had departed in the Faith.* A *deſcription*, that no man, who could with the help of a *Lexicon* have but known the meaning of the *Greek* word, would ever have offered (in this learned age) to have impoſed upon his *Readers*. I have ſeen a naughty boy, that having but two leaves of his A B C left, being graveld in the one, would tear it out, and go very pertly to be pos'd of his Maſter in the other. No otherwiſe doth our *Iudicious Divine*

(*r*) pag. 55.

(*ſ*) Virg. Ægl. 1.

(—(*ſ*) *Sic parvis componere magna ſolemus.*)

behave himſelf in this place. The *Diptychs* in the primitive Church, were two *Leaves*, *Tables* or *Boards*, bound like an *oblong* Book: in the one *Column* whereof were written the *Names* of ſuch worthy *Popes*, *Princes*, *Prelates*, and other men of noted Piety, that remained yet *alive*; and in the other, a like *Catalogue* of ſuch famous men, as were already *departed* in their *ſleep*, as the *Greek*, or in their *pauſe*, as the *Mozarabick Liturgy* terms it. This man having heard by ſome body, that there was heretofore out of theſe *Tables* a *Commemoration*

*tion* of the *dead* at the time of high *Masse* or *Communion*, was willing to let the world understand so much, and therefore made hast to put it in *print*. But being unskill'd in the other leaf, he tore it quite out of his A B C; as not bound by any law of God or man, to write any more then he knew himself.

Now the *Greek* word in generall, signifies any thing that is *two-fold*, in the form of a *pair of Tables*: And in this particular, was (without all Question) borrowed for this sacred use, from the first Book of *Homers Iliads*; where

(t) Δίπτυχα ποίσαντες——

doth signify their laying of a (u) *fold* or *lining* of *tallow* on the one side, and another *fold* of *fat* or *tallow* on the other side of the *flesh* which was to be offered in the Heathen *Sacrifice*, to make it burn the clearer and sooner in the *Holocaust*. From this *proper* and *reall*, it was taken by the *Greek* Fathers to signify that *Metaphoricall* and *improper Sacrifice* of *Commemoration*, as well of the *living*, as of the *dead*, us'd in the Church in those ancient *times*. And these Tables were alwayes *double*, as I have told you the word generally doth require and import. (x) *Lindan* saw one of them at *Biscay* in *Spain* at the Church of S. *George*. *They were like two little doores, a foot and a half high, to be opened in time of high Masse, and clos'd again assoon as it was finished.* They contained the names of *generall Councels, Popes, Emperours, Princes, Prelates*; the *living* in the one page, and the *dead* in the other; saith (y) *Iosephus Vicecomes*. *They were two Tables; the one containing the names of those that*

(t) Μηρὸς ἐξέταμον, κατά τε κνίσση ἐκάλυψαν, Δίπτυχα ποιήσαντες—— *Iliad.* 1.

(u) Διπλώσαντες, *Didymus.*

(x) *Annot. in Liturg. S. Petri, p.* 39.

(y) *Observat. Eccles. de Missæ apparatu. l.* 7. *c.* 17. *Tom.* 4.

 were

were alive, the other of those that were departed, saith learned (z) Sr Henry Spelman. And it must be a true description. For besides that we read the *Priest* commemorating the living and the dead in S. (a) *Iames* and S. (b) *Peters*, and the *Deacons* perfuming the *Diptychs* of the living and the dead in S. (c) *Basils* and S. (d) *Chrysostoms Liturgy*; (e) *Eupheminus* is sayd with his own hands to have put out *Mongus*, that was dead, and inserted *Felix*, that was alive: And (f) *Timotheus* is charged in a generall Councell by the Bishops of *Egypt*, for scraping out *Proterius*, and inscribing himself and *Dioscorus* into the sacred *Diptychs*. Nor have I ever read any learned man that gave this *wooden* book any fewer then these *two Columnes*. I have read of (g) *one* that gave it *foure*, two in either *leaf*. The *first* contained a Memoriall of *Saints* already *blessed*: The *Second*, a remembrance of good people at rest, but not yet *consummated*: The *third* made a rehearsall of *pious* and *exemplary* men, that they might be hereby more encouraged: The *last* was an enumeration of some *notorious* and *debauched* people, that they might by this means become ashamed of themselves, and in time amended. And into this *Column*, I could be willing, if the Church approve thereof, this railing *Doctour* might be inserted: Promising, that if ever I heare those *Diptychs* read in the time of the *Communion* at the *holy Table* (though layd *Altar-wise*, *and all along at the East-end-wall*) yet shall it not deterre me in my *devotions* from saying thereunto a hearty *AMEN*.

*FINIS.*

(z) *In verbo*, Diptycha.

(a) Bibl. vet. Patr. tom 2. pag. 16. et 17.

(b) In the Edition of S. Andreas, p. 11. and p. 29.

(c) Tom. 2. vet. Patr. p. 53.

(d) Ibid pag. 80.

(e) Niceph. Histor. Eccles. lib. 16 c. 19.

(f) Concil. juxta Bin. tom. 2. pag. 508.

(g) Ambros. Pelarg. Annot. in Chrysost. Liturg. Wormatiæ, Anno 1541. Annot. 63. in hoc verbum, Duplicata.

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# THE HOLY TABLE, NAME & THING,

## MORE ANCIENTLY, properly, and literally used under the New Testament, then that of an ALTAR:

Written long ago by a Minister in *Lincolnshire*, in answer to D. COAL, a *judicious Divine* of Q. MARIES dayes.

author J. Williams

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*Illa Sacramenti donatrix Mensa.* ——
Aurel. Prudent. in Peristeph.
Hymno 11.

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Printed for the Diocese of *Lincoln*.
1637.

I answer, That he that made that question, concludes withall, That if it was not written by S. *Augustine*, it was by an [c] ancienter Author then S. *Augustine*, and is evidence good enough for *matter of fact*, though peradventure not every where for *points of doctrine*. And as the *Archdeacon* is the *Eye*, so the *Churchwarden* (as slight an Opinion as you conceive of him) is the *Hand* of the *Bishop* and the *Archdeacon* too, to put all [d] *Mandates* in execution, that may concern the *Utensils* of the Church. I observe our *Latine Canons* in force, by calling him *Oeconomus*, do put him beside the scorn this companion would throw upon him, by making him relate to that ancient Ecclesiasticall Office, famous in the *Greek* and *Latine* Councells. It is true, he moves now in a lesser Orb, yet with the same influence he did before. At the first they were, as they are now, *Lay-men*, some [e] *Domesticks* or *kinsmen* of the *Bishops*, who [f] managed all things belonging to the Church (being then matters of good moment and consequence) according to the direction of the *Bishop*. But because all the state of the Church, consisting in those times most-what in goods and chattels arising from the devotion of the people, was thus transacted in [g] hugger mugger, *inter partes propinquas*, by parties so neare allied in references one to another, that it grew very suspicious there might be foule play in the businesse, that famous Councell of *Chalcedon* [h] ordered peremptorily,

[c] Ex qu. 44. colligitur eum vixisse ante Augustinum, & Hieron. *Censin Append. tom. 4. Oper. Augustin. p. 416.*

[d] Oeconomus cui res Ecclesiastica gubernanda mandatur ab Episcopo. *Lindw. Const. l. 3. de Cleric. non resid.* And therefore Churchwardens were call'd ἐγκαρδιεπίσκοποι, men employed by him, *concil. Gangr. c. 7.* and ὑπεπισκόποι, men ordered by the Bishop. *ibid. c. 8.*

[e] Συγγενεῖς τινὰς, ἢ ἰδίους θεράποντας. *Zonar. in Concil. Chalced. Can. 26.*

[f] Τὰ τῆς ἐκκλησίας διοικεῖν κατὰ γνώμην Ἐπισκόπου. *Zonar. ibid.* Τὸν λόγον τῶν ἐκκλησιαστικῶν πραγμάτων τῷ Ἐπισκόπῳ. *Photius, tit. 9. c. 1. & tit. 10. c. 1.* Ἐκ τῶν ἰδίων κλήρων.

[g] Μὴ πρόχειρον εἶδος. *Zonar. in Concil. Chalced.*

[h] *Can.* 26.

That

That these *Church-wardens* from that time forward should be *Clergie-men*, and more estoigned from the *Bishops* family. Yet did [l] some continue of opinion, (this *Canon* notwithstanding) that *Laymen* were capable of the Office: so that in a [k] very short revolution of time it reverted to the *Laity* for altogether. Now here in *England* it hath been ever held an ancient Office, and much countenanced as well by the *Common* as the *Canon Law*: The *Church-wardens* being admitted in all ages, to bring their [l] *Actions* at *Common Law*, for *trespasses* committed upon the Church-goods, wherewith they were entrusted. Now that *Bishops* were a wise peice indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather then to his own most ancient Officers; to the *Archdeacon*, his *Officiall*, or next *Surrogate*, for the *designing*; and to the *Church-wardens*, for the actuall *placing* of the *Table* in the most convenient situation. And the Elders of the *Vestry* will be little edified with this doctrine, to be made but [m] ἔμψυχα ὄργανα, (as *Aristotle* speaks) *dead* and *passive Instruments*, to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull spectator*, and hath no Sphere of *Activity* to move in, but is wholly left to his *private Meditations*. And [n] S. *Ambrose* indeed doth complain of the like complainers in his time, who held, that the study of the holy Scriptures was but a *dull and idle*

[l] *Balsam. in Synod. 7. Can. 11.*

[k] *Zonar. in Concil. Chalced. Canon. 26.*

[l] *11. Hen. 4. fol. 12. & 19. Hen. 6. fol. 66. &c.*

[m] *Arist. Polit. lib. 1. c. 1.*

[n] Nos autem otiosos nos putamus, si verbo tantummodo studere videamur. *Amb. in Psal. 118. Oct. 11.*

*idle kinde of employment.* But then [o] *Matto Sancto Petro* (as the *Charletan* said when he saw the *Pope* in his *Pontificalibus*) O simple S. *Peter* in the sixth of the *Acts*, that thought it a far more laborious work, then all this moving and removing of *Tables*. [p] O foolish S. *Basil*, that bids his Clergie take especiall heed, that their *Martha* be not troubled with many things. O dull *Synesius*, that held it fitter for an [q] *Ægyptian* then a *Christian* Priest to be over-troubled with matters of wrangling. Well *Doctour*, God help the poore *people* committed to thy Cure; they are like to finde but a sorry *Shepheard*: one that will be in the *Vestry* when he should be in the *Pulpit*; and by his much *nimblenesse* in the *one*, is likely to shew a proportionable *heavinesse* in the *other*.

But now *ventum est ad Triarios*, we are drawing on to the maine of his Battell, and the very pith of his Arguments: *That the writer of the Letter* [r] *doth not shew one footstep of Learning or sincere affections to the Orders of the Church, because he did not* (in a private *Monition* written nine yeares before) *fore-see and make way* [f] *for a great good work, and the Piety of the times*, that were to follow nine yeares after. Alas! *Nè sævi, magne Sacerdos:* Do not lay all this load upon him, most *judicious Divine*. For, as you finde by your self, that can further see into things to come, that all *Prophets* are not *Ordinaries*; so consider, I beseech you, in cool bloud, that all *Ordinaries* are not *Prophets*. [t] *We may discern of things that* are,

[o] *Baltas. Castil. Cortisano, l. 3.*

[p] *Regul. fusior. Reg. 20.* Οὐκ ἐπήνεσε τὴν Μάρθαν εἰς πολλὴν διακονίαν περιπωμένην ὁ Κύριος, *pag. 454.*

[q] *Synes. ep. 57.*

[r] *Pag. 3.*

[f] *Pag. 4.*

[t] *L. Henry Howard in his defensative, about the 26. leaf.*

are; *by Sight*; *that* were, *by Memory*: [u] *but before the proof make shew, no man is such a Prophet of the* future, *that he knoweth which way to direct his instructions*, saith a learned and noble Writer, out of *Sophocles*. I am one, I thank God, that have *buenas entranas* (as the *Spaniards* speak) some good and tender *bowels* within me, and do much pity the *poore mans* case, even by mine *own*. How could he possibly fore-see this great *Good work* or *Piety of these Times*, *so many yeares before*, which I, opening my eyes as wide as I can, cannot discover at this very *instant*? What is this *great Work* now in hand? What new *Proclamations*, *Rubricks*, *Canons*, *Injunctions*, *Articles* are come (at the least into these parts) as any speciall *invitations* to the *piety of these Times*, more then were exhibited to the piety of all other Times, from the first beginning of the *Reformation*? [x] His Majestie heard the Cause in the yeare 1633; and in his *Royall decision*, he calls it not *Altar*, but *Communion-Table*, and leaves the *moving* and *removing* thereof to the discretion of the *Ordinary*. His *Grace*, the *Metropolitane*, visited these parts in the yeare 1634; and in all his *Articles*, doth not so much as mention the word *Altar*, but calls it (as the *Rubrick* doth) a *Communion-Table*; and puts his *Article* upon the *Church-warden*, and not upon the *Vicar*, concerning the decent *site* and convenient *standing* of the *holy Boord*. [y] *whether have you in your Church, a convenient and decent Communion-Table?* &c. *And whether is the same Table placed in such*

[u] Πεὶν ἰδεῖν, οὐδεὶς μάντις τῶν μελλόντων. *Sophocl. in Antig.*

[x] *Pag 66.*

[y] *Articles to be enquired of in the Metropoliticall Visitation, for the Diocese of Lincoln, 1634. Art. 1.*

*such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Ministery and the Administration, and that the greatest number may communicate? And whether is it so used (out of time of Divine Service) as is not agreeable to the holy use of it?* &c. And his Lordship or *Diocesan* visiting the very next yeare, 1635. (as a burnt child, and dreading the fire) puts the [2] same Article *in hac verba*, in the very front of his own Book. Sithence that time we have heard no Ring but of the lesser *Bells*, in this Tune. And [a] *one* of these I heare chyming at this very instant: *whether have you in your Church a decent Table for the Communion, conveniently placed?* And all these concurring with the conceit of the *Letter*, in every particular; in the *name* of a *Communion-Table*, and not an *Altar*; in the *place* of the *Church* or *Chancell*, not of the *East-end* onely; in the *distinct* (not *confused* time) of *receiving* and *not-receiving*; in the *Accompt* of the *conveniency* of the *situation* to be rendred by the *Church-warden*, not the *Vicar*; how shall I that live at this day (much lesse the *Writer* of the *Letter*, dead, peradventure, *nine yeares ago*) *reasonably* discover (to use your own phrase) that *Good work now in hand*, and the *speciall inclination of these times to a peculiar kinde of pietie*, differing from the pietie of former times, which under the peaceable Reignes of Queene *Elisabeth*, King *James*, and King *Charles*, the Church of God, in these parts, hath most happily enjoyed? Surely, I

do

[2] *Articles to be enquired of in the Diocese of Lincoln, 1635. Artic. 1.*

[a] *Articles for the Visitation of the Archdeac. of Bedford, 1636.*

do *reasonably* presume, that (these dreams of Dr. *Coal* notwithstanding) [b] *The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and that* (in matters of this nature) *there is no new thing under the Sun.* Because wise men tell us, that [c] *change of Laws, especially in matters of Religion, must be warily proceeded in:* And because [d] *there is no manner of Reason, that the orders of the Church should so depend upon one or two mens liking or disliking, that she should be compelled to alter the same so oft as any should be therewith offended.* For *what Church is void of some contentious persons and quarrellers, whom no order, no reason, no reformation can please?* I should therefore *reasonably* presume, that this *Good work in hand*, is but the second part of *Sancta Clara*, and a *frothy* speculation of some *few*, who by tossing the ball of *Commendations*, the one to the other, do stile themselves (by a kind of *Canting*) *judicious Divines*: Whereas they be (generally) as you may observe by this poore *Pamphletter*, *doctissimorum hominum indoctissimum genus* (as [e] *Erasmus* spake of another the like) men learned onely in unlearned *Liturgies*, beyond that, of no *judgement* and lesse *Divinitie*. For who but one whose Ruffe (as Sir *Edward Coke* was wont to say) is *yellow*, and his head *shallow*, would propound these wild conceits of an *imaginary Pietie of the times*, and a *Platonicall Idea of a good work in hand*, for a *Modell* to reforme such a well-composed *Church* as the *Church* of *England*? And if any *Reformation* of the *name*, the *situation*, or *use* of the *Communion-*

[b] Eccles. 1. 9.

[c] Mr. Hooker Eccl. pol. l. 4. dist. 14. p. 67.

[d] Archb. Whitgift, Defence of the Answer to the Admonition, Tract. 2. fol. 86.

[e] In Colloq.

nion-Table, were seriously in hand, what man of the least *discretion*, but would take the *Magistrate* along with him? [f] *The bounden dutie of Subjects is to be content to* follow *Authoritie, and not enterprising to* run before *it*. [g] For *if you let every Minister do what he list, speak what he list, alter what he list, & as oft as him list, upon a general pretense of a* Good work in hand, *or* the Pietie of the times, *you shall have as many kinds of Religion, as there be Parishes, as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversity of opinions.*

[f] *Proclamation before the Communion*, 1548.

[g] *Archbishop Whitgift, Answer to the Adm. p. 86, & 87.*

* *Pag.* 13, & 14. But there is * *much* (you say) to be said in defence therof, out of the *Acts & Monuments*, & some *Acts of Parliaments*. Much good do it you, with that *Much*, so as you eat cleanly, and do not slubber & slabber your Quotations of those *Books*, in w^ch^ all sorts of men are thorowly versed. First, *Jo. Frith* calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the *Reformation*, and when every man call'd it so. For he was [h] burned 4° *Julii*, 1533. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar*. Why man, *they* cal'd it so, not *he*. Those words are the words of the *Article* objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the leaf, and you shall heare him interpret himselfe. *I added moreover, that their Church (as they call it)* Their Church, *as they call it*; Their Sacrament of the Altar, *as they call it*. If you will know how *he* cals it, in that *dawning* of the *Reformation*, look upon the *Books* pen'd by himself, not the *Interrogato-*

[h] *Act. & Mon. pag.* 2. *fol.* 309, & 310.

[i] *Ibid. fol.* 308.

*ries*

*ries* miniſtred by S^r *Tho. More*, or ſome others. He calls it every where, [k] *The Sacrament of Chriſts body*. Nay he is not there content; but deſires, that all the Church had call'd it otherwiſe. [l] *I would it had been call'd (as it is indeed, and as it was commanded to be)* Chriſts Memoriall. *And to call it a* Sacrifice, *is* (ſaith he) *juſt as if I ſhould ſet a* [m] *Capon before you to break-faſt, when you are new come home, and ſay, This is your welcome-home: whereas it is indeed a Capon, and not a Welcome-home.* And if you will beleeve his Adverſary, [n] S^r *Thomas More, None ſpoke ſo homely of this Sacrament, as Jo. Frith, no not Friar Barnes himſelf. Making this Bridegrooms ring of gold but even a proper ring of a ruſh.* So that *vouz avez Jo. Frith.* Let him, in Gods name, come up to the Barre. The next man is *Jo. Lambert.* And he ſaith, [o] *I make you the ſame Anſwer to the other ſix Sacraments, as I have done unto the Sacrament of the Altar.* But tell me (in my eare) I pray you, How doth he begin that *Anſwer to the Sacrament of the Altar?* It is but 14 lines before in your [p] own *Book. Whereas in your ſixth Demand you do enquire, Whether the Sacrament of the Altar, &c.* All theſe words of enquiry are *theirs*, man, not *his*. What is his Anſwer? *I neither can, nor will anſwer one word.* And ſo *Jo. Lambert* anſwers there *not one word* for you. Yea, but he doth in another place. *That* [q] *Chriſt is ſaid to be offered up, not only every year at Eaſter, but alſo every day, in the celebration of the Sacrament; becauſe his oblation once for ever made is therby repreſented.* This likewiſe is imagined to be ſpoken long before any *Reformation* taken in hand: For *Lambert* was alſo martyred *An.* 1538.

But

k *Anſwer to M. Mores third book, fol.* 102.

l *Anſwer to M. Mores fourth book, fol.* 111.

m *Ibid.*

n *Anſwer to Frith's Letter, Oper. fol.* 835.

o *Pag.* 15.

p *Act. & Mon. part* 2. *p.* 401.

q *Act. & Mon. part* 2. *p.* 435. *Aug. epiſt.* 23.

But are you ſure theſe words are *his* ? I am ſure you know the contrary, if you have read the next words following. *Even ſo ſaith S. Auguſtine.* The words are the words of an *honeſt man*, but your dealing in this kind is ſcarce *honeſt*. *John Lambert* doth qualifie them afterward; that *S. Auguſtines* meaning was, That *Chriſt* was all this, *in a certain manner or wiſe*. He was an *Oblation*, as he was a *Lion*, a *Lambe* and a *deore*: that is, (as we ſaid before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Altar*. *Voux avez* an honeſt man, *John Lambert*: But ſtand you by for a *Mountebank*, *John Coal*. The next, is the moſt Reverend and learned *Archbiſhop*, *who notwithſtanding his oppoſition to the Statute of the 6 Articles, yet uſeth the phraſe or* [t] *term of* Sacrament of the Altar, *as formerly, without taking thereat any offence*. *Pag.* 443. And are you ſure he doth ſo in that page ? Are you ſure of any thing ? I am now ſure he names not that *Sacrament* at all, either in that page, or in any other near unto it. The *Treatiſe* there ſet down, is of *John Fox* his compoſition, and ſet forth in his own name. It mentioneth indeed, in the Confutation of the firſt *Article*, *the Sacrament of the Altar*, but with ſuch a *peal* after it, as none but a mad man would cite him for this purpoſe. [u] *This monſtrous Article of theirs, in that form of words as it ſtandeth, &c.* And ſo the Lord *Archbiſhop* ſaith as much as *John Lambert*, that is, *not one word for him*. The next in order is *John Philpot*: whoſe ſpeach this cruell man hath ſore pinch't upon the rack, to get

[t] Pag. 15.

[u] All. & Mon. 2. part. p. 443.

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* is (very near) as true a *Mirror* as the *man himself*. I am sure he hath lop't off the *Head*, that had a shrewd *vale* to tell, and the *feet* of his Discourse, which walk a quite contrary way to Dr *Coals* purpose, leaving the Relation, like [t] *Philopœmenes* his Army, *all Belly*. The *Head* is this: *I must needs ask a Question of Dr Chedsey concerning a word or twain of your supposition* (*yours*, not *his owne*) *that is, of the Sacrament of the Altar, what he meaneth thereby; and, whether he taketh it, as some of the Antient writers do, terming the Lords Supper the Sacrament of the Altar* (for the Reasons there set down and mentioned by Dr *Coal*) *or Whether you take it otherwise, for the Sacrament of the Altar which is made of Lime and Stone, over the which the Sacrament hangeth.* And hearing they meant it this later way, he declares himself, *Then I will speak plain English, That the Sacrament of the Altar is no Sacrament at all.* How like you *John Philpot*? You shall have more of him. [u] *S. Austin with other ancient Writers do call the holy Communion, or the Supper of the Lord,* The Sacrament of the Altar, *in respect it is the Sacrament of the Sacrifice, which Christ offered upon the Altar of the Crosse: The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrament, hanging upon your Altars of Lime and stone.* Christoph. *No doth? I pray you, what signifieth* Altar? Philp. *Not, as you falsely*

[t] *Plutarch. in Philopœm.*

[u] *Act. & Mon. part. 3. p. 571.*